

THE DEVELOPMENT OF A FAMILY EDUCATION LABORATORY,  
EFFECTS UPON PARTICIPANTS, AND THE APPLICATION  
OF FAMILY EDUCATION SKILLS

by

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TO MY WIFE  
EUNICE K. SMITH  
WHOSE PATIENCE AND HELP HAVE MADE THIS WORK  
POSSIBLE, AND WHOSE CREATIVE PARTNERSHIP HAS  
ALWAYS BEEN MY INSPIRATION.

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## PREFACE

The purpose of this paper is to systematically account for the development, effect, and application of an ecumenically sponsored Family Education Development Laboratory. The idea for this training laboratory was born in 1974 after my participation in a "Family Cluster" laboratory led by Dr. Margaret Sawin. Under the leadership of Ms. Lynn Young we formed an ecumenical planning team and launched the first Family Education Development Laboratory in the summer of 1975. This project covers the first three years of this training laboratory from 1975- 1977.

As a part of this project I personally designed and led two family education events. I document these two events to illustrate how family education skills can be applied in a traditional parish educational program.

In my discussion of family education development I have tried to incorporate theory and process in my analysis of the emerging design of the Family Education Development Laboratory. Also, in my account of the two family education events I try to demonstrate how a particular model of family education can be used in two entirely different parish situations.

The data contained in this paper statistically accounts for the effect of the Family Education Development Laboratory on all participants. I have generalized some learnings from this data and from my own experiences with family education. Hopefully,

this paper will be helpful to others considering an investment in training leadership for family Christian education.

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## ABSTRACT

THE DEVELOPMENT OF A FAMILY EDUCATION LABORATORY,  
EFFECTS UPON PARTICIPANTS, AND THE APPLICATION  
OF FAMILY EDUCATION SKILLS

by Curtis G. Smith

This Professional Project studies the development of a training laboratory in family education for the Pacific Northwest over a three year period, 1975 - 1977. A brief sketch of the progressive yearly changes in the laboratories is provided, followed by a survey of the effects of the training upon the participants.

Using the skills acquired from the training laboratory, two family education events were designed: one for a Protestant parish church and one for a Catholic parish church. The designs and evaluations for both of these events are included as a part of the project.

The materials included in this project would be helpful to anyone considering using the laboratory training model for family education or anyone leading family education in the parish church.

## Chapter 1

# THE METHOD OF INTERGENERATIONAL CHRISTIAN EDUCATION



## AN EDUCATIONAL STATEMENT

Experiential learning is as common and natural to human life as breathing. We learn by experience! However, the intentional process of experiential learning is not common. Our tendency has been to categorize learning into academic and non-academic environments. Academic generally implies a school setting where we are taught by a teacher and where we absorb the thoughts and experiences of others. Within this setting we further categorize learning by attaching such terms as "basic" and "formal" to the educational process. "Non-academic" implies the remaining arena of life which is usually devoted to work and recreation. This is not meant to imply that people don't learn outside the classroom, but that the experiences outside the classroom are not usually intentional learning experiences.

Generally speaking, the family is the basic and most fundamental environment for our experiential learning. Within the family there is more intentionality than might be found in other life experiences. However, the intentionality for experiential learning within the family is often by default. Certain integral values within every family system emerge almost automatically. In some cases these value systems are the direct result of intelligent choices by the family members, but more often than not they just emerge circumstantially. Rarely do we find a family which deliberately plans these learning opportunities. The times of learning usually occur at points of tension, or crisis within the family

system. The vital balance of the family system is maintained by the response of the family members to these on-going experiences. For instance, consider a family going on an infrequent and long awaited vacation. In the routine of their system at home each family member has learned a certain pattern of behavior and response. The result has been a rather stable family experience. However, this long awaited vacation throws this family into a new environment and offers the opportunity for new behaviors. Let's say they have gone to a very crowded beach resort. As the children meet other children in this new environment they discover new ways of behaving, foreign to their own family system. They notice that other families permit their children to do things they've never been permitted to do, so they decide to try on some new behaviors while they're in this new environment. As a reaction to the choices the children are making, the intentional or unintentional educational system of the family will quickly emerge. If this family is aware of the value of experiential learning, this incident may produce an opportunity which is invaluable, but if the family pattern is simply reactive, this situation will probably produce tensions and negative learnings. Theoretically, one might ask these family members upon their return home, "What did you learn while on vacation?" If they value experiential learning they will be able to reflect on the experience and identify things they have learned. If, however, they are like most families, they will fail to see any learnings whatsoever, and the children especially will probably feel they didn't really enjoy the vacation.

The family is a very old institution. Its roots probably go all the way back to the first groupings of homo sapiens who found survival easier through the strengths of communal living. For our purposes we will stay within the boundaries of the Judeo-Christian experience where we have a rich tradition of family life and education.

Throughout the ages of Jewish history, the home has always been the main citadel of Jewish faith and piety. There, in the intimate atmosphere of Jewish family life, the child received his first impressions of the Jewish way of life.

The child sensed the flavor of the sacred Sabbath rest and the festive spirit of the Jewish holidays even before he realized their real significance. Together with the mother and the other adults in the house, he listened with pious attention when the father recited kiddush and havdolo on the Sabbath and festivals, and ardently responded with 'Amen.' He looked wonderingly at the candles burning in the Chanuko lamp, he observed the seder, the ceremony on Pesach night, and little by little he absorbed the spirit of piety permeating the home.<sup>1</sup>

For the Jewish family a relational and holistic concept for learning and living was clearly observed. Relationally they were under the mandate of God's law to be teachers and learners and this was incorporated into their family systems. For instance, this familiar passage from Deuteronomy recalls the divine command which was always foremost in their homes.

Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates.<sup>2</sup>

Intentional learning as a part of the family's experience was an accepted norm within the Jewish home. Actually, their concept of the family was more than just the nuclear relationship. They belonged to the family of God's chosen people. They belonged to the lineage of one of the tribes of Israel, and they were much more conscious of their relationships within the immediate extended family than we are today. In the opening words of the book of Numbers we find Moses being faced with an awesome task. "Take a census of all the congregation of the people of Israel, by families, by father's houses, according to the number of names. . . ." <sup>3</sup> The various tribes of Israel were like large families with a built in system of accountability, and this is our heritage in the Christian faith.

Schauss gives us a helpful reminder that in the Jewish Bible there is

no mention made of schools. The father was commanded diligently to teach the words of the Torah to his own children. From all that we know of life and letters in Israel in biblical times, we gather that even prior to the Babylonian exile there were some schools for children. In the biblical writings stemming from the days of the kings and prophets, we hear of men who could read and even write. There flourished in ancient Israel a written literature of which the books of the Bible are a mere remnant. Certainly not all the writers and readers of this literature learned to read and to write from their father's home instruction.

However, those schools were not the concern of the community and did not deal with popular education. <sup>4</sup>

We can conclude that the family and the father's teaching played an extremely important part in the education of each person.

One of the first steps we must take in our recovery of the process of family education is the renewal of our awareness of the importance of the parent's role as teacher.

The Hebrew word for parents (horim) and for teachers (morim) are similar. They sound the same. They mean the same. Both words mean to instruct, to teach. Parents and teachers are listed together in the same passage of the Confessional recited on Yom Kippur (Al Het): 'For the sin we have sinned before Thee is belittling parents and teacher.' They are listed together, not to save space, but because the Jewish heritage has traditionally linked their roles. The parent's role as teacher of his children is continuously stressed in Jewish sources. There has even arisen the custom of adding words *mori* (m), or *morati* (f), my teacher, whenever the word for my father, *avi*, or my mother, *imi*, is used in any formal designation, as when saying the grace after meals. The correct form is, therefore, *avi mori*, meaning my father my teacher, or *imi morati*, my mother my teacher. Judaism thus emphasizes the parent as the principle teacher of his children.<sup>5</sup>

Within the New Testament scriptures we find a continuation of this same tradition, but it is more by implication than by stated command. Probably the most famous New Testament teaching about the relationship of adults to children is found in the Gospels as a reported incident in Jesus' teaching.

And calling to him a child, he put him in the midst of them, and said, 'Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven. Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea.'<sup>6</sup>

Jesus also reinforced the Jewish traditions by accepting the title of "Rabbi" and referring to his followers as those who have the power to become "children of God."<sup>7</sup> He implied that his disciples were his family and at the Feast of Passover he shared the meal with

them. It is the Apostle Paul however, who makes the stronger contribution for keeping the tradition alive as he gives instruction to both parents and children. For instance we have this representative passage in Ephesians:

Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise), 'that it may be well with you and that you may live long on the earth.' Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.<sup>8</sup>

Another important consideration is the fact that the early Christian Church was home-centered. Due to the nature of the Christ-followers they were forced more and more to meet outside the Temple. For instance, we can point to the statement in Acts which reports, ". . . everyday in the Temple and at home they did not cease teaching and preaching Jesus as the Christ."<sup>9</sup> This observation however, is more substantiated by the work scholars have done in researching the life of the early Christian community. Generally, the fact that the Church was home-centered is not emphasized as much as the fact that the Church was communal.

The early Jerusalem company were faithful in attendance at the Temple, and in obedience to the Jewish law, but, in addition, they had their own special services among themselves, with prayer, mutual exhortation, and 'breaking of bread' daily in private houses. This 'breaking of the bread' served a twofold purpose. It was a bond of fellowship and a means of support for the needy . . . they 'had all things in common.'<sup>10</sup>

As Christianity became more and more centered on the Gentiles, and as the rift between the Orthodox Jews and the Jewish Christians widened, the home became even more the center of the life of the Church. The Apostle Paul frequently refers to the Church meeting in

homes. "To . . . the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ."<sup>11</sup> "Greet also the church in their house. . . ."<sup>12</sup> ". . . Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord."<sup>13</sup> Due to persecution and necessity, the home became the resource center for the development of the Christian faith. We can assume that the pattern for learning was similar to the Jewish traditions described by Donin and by Schauss in previous references. However, the dynamics of intergenerational learning must not be overlooked. Since the Church was meeting in homes the environment for learning was set in the extended family, or the faith community, and offered the widest possible exposure for cross-generational experiences.

The history of the developing Christian Church was due to experience a number of crisis as the struggle for a clear identity unfolded. The process of education within the faith became increasingly important. It was particularly evident that education was destined to play a major role in the life of the Church when the various heresies such as Gnosticism, Marcionism, and Montanism surfaced. The educational process took on a certain sophistication and refinement, and catechetical schools began to replace the family and the community of faith as centers of learning.

It has become a natural part of our mind-set to relate the concept of education to the word school, but in so doing we miss the deeper meanings of education. Westerhoff comments that,

education correctly understood is not identical with schooling. It is an aspect of socialization involving all deliberate, systematic and sustained efforts to transmit or evolve knowledge, attitudes, values, behaviors, or sensibilities. The history of religious education, therefore, needs to include the family, public schools, community ethos, religious literature, and church life. Schooling, on the other hand, is only one specific and very limited form of education. The schooling-instructional paradigm has made this small part into the whole and, by accepting this understanding, we have typically forgotten that even in the school the 'hidden curriculum' of socialization is at work influencing what is learned.<sup>14</sup>

The present day Christian Church is still very much involved with the schooling-instructional paradigm. The stigma of the "Sunday School" has tended to limit our vision of education. In 1780, when Robert Raikes began his Sunday school for illiterate children in Gloucester, England, it was an effort to address a particular need.<sup>15</sup> The process of education the children of Gloucester were experiencing was less than acceptable. So, Raikes organized a school where the curriculum of their education could be considerably expanded. Since the children were only available to attend the school on Sundays, there was no option but to have the school meet on that day and include Bible lessons as a part of the curriculum. The "Sunday School" idea quickly spread to other cities and finally found its way to America where it became enshrined as an institution. The Sunday School soon lost its original purpose as a school for illiterate children of non-Christian parents and became a school for children of all backgrounds providing religious instruction. In the early years of our nation the public schools also provided religious instruction, but toward the end of the 1700's the public



schools began to curtail their investment in religious instruction and the Sunday School took on an even greater significance.

Around the year 1850, under the influence of people like Horace Bushnell, Sunday Schools became very evangelical. By definition, the work of the Sunday School was to convert children to the Christian faith.<sup>16</sup> By the year 1875 the Religious Education Movement had been born and a tide of hard fundamentalism brought in the "Uniform Lesson" system which effected the further development of the Sunday School concept.<sup>17</sup> The impact of these developments has tended to remove any concept of intergenerational education from our churches with the possible exception of worship which at times is still intergenerational. Churches became locked into the schooling-instructional paradigm . . . which Westerhoff has called to our attention. It's a paradigm which divides the learners by age and sometimes by sex. It's a model which contains a hidden message. It teaches that religious instruction happens best outside the home in the environment of the church school classroom. Also, by dividing into age and sexual categories it teaches that there's really nothing common for us in the Christian faith. Therefore, when the family is reunited in the home there seems to be no common ground for sharing the faith.

This paper is an attempt to study a new paradigm of Christian education which concentrates its energy in the family as a concept of community. This pattern of Christian education should be considered as an alternative or an option to the more common model of the Sunday School. The emphasis of this alternative model is on the word

intergenerational. The family or community with which we are concerned is a community of faith comprised of persons from at least two or three generations. "A community of faith must be small enough to maintain meaningful, purposeful interactions among its members." And, in terms of intergenerational education, "true community necessitates the presence and interaction of three generations."<sup>18</sup>

The method of intergenerational\* Christian education is based on the concept of community. Community, in the general sense of the term, is a gathering of a number of people who have common ties or interests. Christian community simply identifies Christ as the center of the community's life. By our participation in a Christian community we encounter God, Self, and others as a part of our own personal growth. Intergenerational Christian education involves all ages as participants in a Christian community which intentionally submits itself to a process of interaction and encounter on an interpersonal level. Christian education takes place within the life of the community through a process of experience and reflection. Again, the identity of this community experience as "Christian" is because it intentionally forms its life around the Christ Spirit as its center. The interaction and encounter experienced within the life of the intergenerational community is intentionally designed to

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\*The word intergenerational is inclusive of the full age spectrum, literally across all generations. When used as an educational model, it generally is inclusive of small children from two or three years old up to the elderly who are still able to participate in group experiences. Intergenerational education is generally experiential education.

provide an opportunity for each person to grow into a deeper relationship with God, Self, and others. More precisely, the intentional intergenerational Christian community calls each person to their highest relational potential through a process of experience and reflection.

Basic to the life of the intergenerational Christian community is the concept of agape love which is self-giving and directed at others. With the Christ Spirit at the center of the community's life this agape love can become the essence of the community's experience. Each person has the opportunity of deepening their perceptions of God, Self and others as the community of faith deepens its experience relationally.

The curriculum of the intergenerational Christian community is basically the life of the community itself. However, the design of the experiences shared in the life of the community may be drawn from at least two sources. Based on substantiated data concerning common patterns of growth and development, the curriculum may be systematically designed according to these known trends and patterns. Curriculum resources of this type are readily available from some publishers. An example would be Jack and Sharee Rogers, THE FAMILY TOGETHER, Inter-Generational Education in the Church School.<sup>19</sup>

This is a book of both theory and resource. Particularly helpful is the section titled, "Celebrations for All Seasons" which thematically provides an experiential curriculum for an entire year. Another example would be R. Ted Nutting, FAMILY CLUSTER PROGRAMS, Resources for Intergenerational Bible Study.<sup>20</sup> After a brief

introduction, Nutting provides a curriculum guide for six sessions of family cluster experiences, and then adds some helpful appendices regarding family cluster retreats and other resources. A second source for the curriculum is the data which emerges from the lives of the community members. Who are the people who belong to this intergenerational community? What gifts and skills do they bring to the community's life? What are their needs? What are the relational needs of this community? The formation of the curriculum design can begin with the collection of data which gives clear indication as to the place of beginning and the direction in which the life of this community must go. This approach to curriculum requires an emerging design which is based upon the emerging data from the life of the community. The process studied in this paper follows this latter concept. Granted, the birth of each new intergenerational Christian community will require the initial design of experiences based on principles of group process. The first step must address the need for inclusion\* and a sense of belonging. However, beyond this basic need the curriculum will begin to emerge from the life of the group itself. Based on the emerging data experiences may be designed to create the interaction and encounter required to deepen the interpersonal relationships of the participants. Through a process of experience and reflection, members of the community may identify new options for response and behavior.

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\*Inclusion, control and affection are underlined to highlight the three steps of basic group process which naturally emerge in the intergenerational Christian education model.

If the life of the community is truly loving and supporting the individual may choose a new response or behavior which will deepen his relationship with God, himself and others, and thus bring him closer to his fullest potential.

The size of an intergenerational Christian community is intentionally limited to about 15-20 people in order to increase the potential for close interpersonal relationships. Also, if the group is small there is greater potential for active participation by each group member. Within this intensive family-like setting the group will move past the issue of control\* and more quickly become involved in true affection\* for one another. The goal of the intergenerational Christian experience is to provide each person an opportunity to experience growth and change within the security and support of a loving and nurturing Christian community. The Source of this possibility is the Christ Spirit in the midst of the community.

The design for the intergenerational Christian community studied in this paper is the "family cluster," a concept of family education developed by Margaret Sawin.<sup>21</sup> A family cluster is formed by combining four or five family living units by means of a covenant agreement. Usually the agreement is for a definite period of time such as from ten to twelve weeks. During this time the family cluster will meet at least once a week under the leadership of two trained

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\*Inclusion, control and affection are underlined to highlight the three steps of basic group process which naturally emerge in the intergenerational Christian education model.

facilitators. Data is solicited from each participant to enable the leadership team to design the events which will most closely meet the needs of the participants. The designs will include play and worship as a part of the experiential learning. Through observation, feedback, and post-meeting evaluations, the leadership team continues to collect data which becomes the basis of their emerging design. Usually after two or three meetings the participants begin to discover the joy and depth of this kind of learning experience and are able to identify it as meeting one of their deepest needs.

Since these intergenerational learning opportunities are usually scheduled for set periods of time, it affords the families a chance to learn and then practice new skills. A family may participate in only one or two of these events a year and still find a tremendous enrichment in their family life which can have a lasting effect. Not only this, but the fact that this kind of learning experience can incorporate single parents and single adults as well as the nuclear family, makes it extremely valuable.

## A THEOLOGICAL STATEMENT

### The Process of Redemption

In the Gospel of John, chapter 10, verse 10b, Jesus says, "I came that they may have life, and have it abundantly."<sup>22</sup> His statement was directed at the Pharisees but is applicable to all people. The question which must be addressed by all people is the question of life itself. What is the purpose and meaning of life? Obviously, a variety of answers may be given, but common to all the

answers will be some statement about the quality of life. Jesus states his purpose as giving life the quality of abundance. Another term which speaks to the common question of life is wholeness. Wholeness is a theological concept. It implies an integration of parts into a unity or a whole. When we use this term in reference to human life we acknowledge that life has more than one component and that the various parts of life must be integrated into a wholeness. Human beings do not experience wholeness automatically. The act of integrating our various parts (or natures) into one harmonious whole is a complex process. As we grow and mature we develop a stronger awareness of our need for this integrating process and we realize more and more that the process is dependent upon a redemptive relationship which can free us from our self-limiting patterns.

The power of relationships effects our lives profoundly from birth until death, and the effect can be either for good or for evil. Erikson speaks of the "eight ages of Man" in terms of the good against the evil, or of positive development against negative development. In each successive stage there is an increasing awareness of the societal relationship. In terms of development or growth into wholeness the redemptive relationship would be that which fosters the basic trust, autonomy, initiative, industry, self-identify, intimacy, generativity, and ego integrity, in Erikson's terms.

Sherrill, as he writes about the "dynamics of becoming" labels the developmental process as either "Spiritual or demonic, depending on the nature of the changes it produces."<sup>24</sup> Rather than eight stages of development, Sherrill lists seven "principles of

method" (related to the use of the Bible) all of which hold the possibility of the good or evil end result.<sup>25</sup> In discussing his principles of method Sherrill points out the core of concern is communication, and that communication is always in relationship. Whatever methods we choose to facilitate growth there's always the possibility of the Spiritual or demonic end result. As we grow and develop in our awareness of our need for a redemptive relationship we will rely heavily on communication from many sources and from many significant persons along the way. If the person or persons to whom we are relating contributes to our response toward evil or the demonic, our search for redemption and wholeness will be frustrated. On the other hand, if they contribute to our response toward the Spiritual, or the good, we will find our basic need for redemption being satisfied. In Erikson's terms the negative result is isolation, stagnation and despair, and the positive result brings intimacy, generativity, and ego integrity, whereas for Sherrill the negative or demonic would be reflected in the brokenness and a separation as opposed to the positive or Spiritual, reflected in his concept of Communion as a form of the ultimate good. There is a basic hunger which motivates us to seek life's deeper meaning. The hunger is stimulated by our need to be whole, to experience a sense of harmony and fulfillment. Sherrill calls it ". . . the right to become that which we were created to be."<sup>26</sup>

Although a one-to-one relationship can be redemptive, redemption in terms of wholeness is more probable in community. Again we need to emphasize that community, as a gathering of people with



common interests and ties, has the potential of being either Spiritual or demonic. Therefore, if redemption is to happen in community, the life of that community must be redemptive in nature. The life of a redemptive community will foster communication and interpersonal sharing. The wholeness of the person will also become an experience of wholeness within the community itself. That which is personal to the individual will be evaluated against the community's norms with the sense of the community as a whole being stronger and as important as the individuals comprising the community.

Now, up to this point, the concepts under consideration could apply to any form of personal or community development. In fact, the tremendous appeal of Erikson's classic study is the way in which he draws his principles out of a variety of cultures and social settings. In this paper however, the concern is with Christian community. In terms of redemption we are concerned with the meaning the term has within the life of the Christian community. More specifically, in terms of Christian education, how does an intergenerational learning experience become redemptive? The word redemption is more familiar in the context of Christian community but is not guaranteed to automatically exist. Based on the promise of the Christ himself, "Where two or three are gathered in my name, there am I in the midst of them."<sup>27</sup> We at least have the possibility of the Christian community becoming a redemptive community. It remains for the members of the community to respond to the presence of the Christ Spirit in their midst. This is a response of faith which sees there is more to redemption than just the dynamics of human relationships. The

redemptive Christian community must function on a faith level where God is a vital and integral part of redemption and where redemption in terms of wholeness is not possible without the Spiritual dimension. Therefore, as a statement of faith we can say that inter-generational education becomes intergenerational Christian education when the members of the group understand clearly the Source of the creative and redemptive power at the center of the group's life. Once this is realized then the real purpose for the existence of the inter-generational Christian community will become clear. Sherrill's discussion of Communion clearly states the goal.

Communion, in which persons can open themselves to one another in complete security, is understood in Christianity as an ultimate, an end in itself. Christian faith sets it forth in symbolic terms as God's final gift to man. It is pictured as a state of things in which even the beasts no longer rend one another; and men, no longer sorrowing in separation, nor afraid of one another in their togetherness, dwell eternally in the presence of God. And because such a state of things is utterly beyond all that man now knows, this is to be in the day of the Lord, in the age to come. But it is always to be kept in mind that this is not mere vision. The present realities of the Christian community are an initiation into such communion, in so far as that community is a koinonia.

And communion, in which persons can open themselves to one another in complete security---is not this the religious form of the ultimate good which we seek. . . .?28

In order to obtain this communion even in part, intergenerational Christian education seeks to facilitate group experiences which enable the growth and development of the group's wholeness as a relational community centered around the presence of Christ. Basically, the same developmental stages, as discussed by Erik Erikson, will be at work in this process but with an intentional emphasis on the Spiritual encounter which relies on a reality far

greater than the life of the community itself. Intergenerational Christian education seeks to create an awareness of how God speaks to persons who also speak and act within the life of a truly redemptive community. A sense of freedom and openness must prevail in order to allow for unhindered communication both from God and from the participants in the community. When a group of people takes on the life of God's Spirit and becomes a community of grace, it is then that the community truly becomes redemptive.

Actually, the process of redemption begins with life and the right to become all we can be. As a process, redemption is best realized within the intentional Christian community which shares the concern of redemption. The spirit and life of a redeemed Christian community comes from the presence of the Christ who stands in their midst and speaks to the needs of persons who seek redemption, who in turn will begin to care about others and about the needs of the community to be whole. It is a process which is experiential, where learning takes place by experience and reflection--always becoming more than we are.

#### An Expanded Concept of the Family

There once was a time when the use of the term family communicated a clear concept. In the largest sense all human beings belonged to the family of man, and in the nuclear sense each person belonged to a set of parents or guardians who had raised and nurtured them. Today, these basic concepts are no less true, but they are simplistic when measured against the complexities of our modern times.

In order to define the word family today, one must allow for its multi-dimensional meaning which refers to a variety of living situations and interpersonal relationships. If one desires a simple definition of the word family today, we can only say it's the place (context) where the next generation is nurtured.

The family in terms of our traditional concepts has been coming apart at the seams for at least the last two decades, if not longer. In a time when the inhabitants of earth are experiencing "future shock,"<sup>29</sup> the rapid pace of social change has removed many of the cultural supports from the traditional organization of the family, and the weaknesses, flaws, and problems which were always there are now being publically exposed. Suddenly we are being forced to look more closely at the concept of family and we are desperately trying to sort out that which must be strengthened and retained.

In the biblical account of creation we find a place of beginning. "So God created man in his own image, in the image of God he created them; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply'. . . ." <sup>30</sup> Procreation was established as a fact of life. We can say that the bearing of children and providing a place where the next generation is nurtured was of divine order. According to the witness of the scriptures, the union of man and woman in the creation of family life was God's will. Looking at his creation, "God saw everything he had made, and behold, it was very good."<sup>31</sup>

According to the Gospel records, Jesus the Christ clarified the scriptural tradition to also include marriage as a part of the

divine will. "From the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.' So they are no longer two but one. What therefore God has joined together, let not man put asunder."<sup>32</sup> From this we can conclude that the family in terms of parents and children is an instrument of God's will for his creation. However, there is a question which remains to be answered. It's the question of what follows the bond of holy marriage? What follows the act of procreation? What's the divine plan for the family system which must evolve out of these creations of God? If we're talking about something established by God and enhanced by the teachings of the Christian faith, what specifically must be present if the family is truly to be an instrument of God's will and purpose?

As a preface for his discussion of the four styles of faith, John Westerhoff, III, uses the analogy of a tree. He says, "A tree with one ring is as much a tree as a tree with four rings. A tree in its first year is a complete and whole tree, and a tree with three rings is not a better tree but only an expanded tree."<sup>33</sup> He goes on to elaborate on how a tree grows if the proper environment is provided, and how growth is always slow and gradual. The tree analogy is helpful as an illustration of human development. Inherent in all the biblical statements regarding marriage and the family is the more fundamental concern of relationships. Every human being (with one moment, three years, or one hundred years) is a whole person

whose growth and development depends upon meaningful and nurturing relationships. In the deepest sense this is what family is all about.

We have been living with a myth of the family. The myth has been recounted from generation to generation and has worn thin with age. The myth can be told in a thousand ways but essentially it talks of man and woman, of love, of marriage, and of children in terms of an ideal. The creative imagination of those who have shared in the myth has taken the harsh realities and hidden them beneath the shroud of idealism and thus lost touch with the actual situations which form the ingredients of life together. We are not dealing with the reality of the basic community in which human beings are nurtured for growth and development. We are not facing the reality that there are many family situations where human beings are not nurtured. The myth of the family has been based on our assumptions, definitions and expectations of the family, all of which have been unexamined and unarticulated. Our family systems based on these assumptions and expectations have not been productive or realistic. Again, the ideal has blocked our clearer vision. Today, the pressures which perpetuated the myth of the family are fast disappearing and without these pressures we are beginning to ask the more difficult questions.

Intergenerational Christian education is an attempt to create a meaningful community consisting of at least two (and many times three) generations, where human development and faith development are more possible. The process is based on the firm theological premise that God's will is for wholeness, and that wholeness is relational.

We are dealing with an expanded concept of the family. Family is the relational intergenerational community which nurtures its members in their relationship to God, to Self, and to one another through the activity of faith. There can be no assumptions regarding the stages of growth and development for the members, nor of the needs they have regarding nurture. Using Westerhoff's concept of the four styles of faith (experienced, affiliative, searching, and owned)<sup>34</sup> we can expect individuals to be at any level at any time. Human development and faith development alike are not governed solely by physical development and growth. It's commonly observed that adults can have little or no maturity, and sometimes children can show great maturity and insight. Therefore, in the intergenerational community the level of growth and development must be measured and the experiences of that community designed relative to the needs. If children are to be present, then their parents or guardians need to participate also. The system they follow as a nuclear family is critical to the life of the intergenerational community. If single adults are to participate then we must know their systems and have a sense of their willingness to participate and belong to the intergenerational community. If single parent families participate we must be aware of the dynamic created by divorce or death and how it affects our life-systems. As the intergenerational family is born it brings the potential of relational wholeness and creates a faith community where its members might reach for their highest potential.

Faith will be the active ingredient of the intergenerational Christian community. On all age levels faith will evolve as a basic trust in persons, and particularly in the expanded concept of family this can become a reality. As Erikson has pointed out, the first step is to learn that critical balance of trust over mistrust.<sup>35</sup>

Faith will also function in terms of space and familiar objects. The intergenerational Christian community creates an environment for the family which becomes the home of the community. Faith grows out of the return to this reality each time the family gathers. Piaget gives a clear description of this important step in his developmental psychology.<sup>36</sup> Experientially the environment will be owned and organized as a part of the learning experience.

Faith will also be realized in self-reliance. The intergenerational Christian community is an inclusive and affirming community. It contributes greatly to the developmental requirements of self-reliance and a positive self-image. Relationally, trusting others can only be born out of self-trust. Becoming a person involves becoming a person of faith on all levels.

Hope will also be an ingredient of the intergenerational Christian community. Hope will grow out of the shared experiences of the community's life as an ability to encounter difficult experiences in light of a more positive future. Particularly in this hopeless age, people of all ages need to experience the power of hope within the community. There is a close tie between the acceptance of responsibility and the experience of hope. Being responsible for



one's own behavior and learnings is an indicator of the level of investment a person is making in the future. In anticipation of a more positive future, individuals will take the risk of being more open and responsive. Motivated by an experienced hope in the future of the community's life, members of the intergenerational Christian community will invest themselves fully in each event or activity the community shares. Today there are many people who live out each day of their lives in hopeless situations, mostly because they cannot find significant others or significant communities who will stay with them through the hard experiences of every day. The intentional intergenerational community can be a place of salvation for the hopeless because it calls people forward into relational wholeness.

Finally, love will also be an ingredient of the intergenerational Christian community. There is no more important force for human growth and development than the force of love. Love serves as the principle of all growth because it impels us to move beyond ourselves. "So faith, hope, love abide, these three; but the greatest of these is love."<sup>37</sup> Biblically, we are reminded that the greatest commandment has to do with love. We are to love God with our whole being and love our neighbor as we love ourselves.<sup>38</sup> However, regardless of the power of love, it only finds expression relationally. Even if we should fantasize a situation where the only relationship would be to self, if that relationship should be denied, love would disappear. Self-love begins or ends relationally, and the love of God or the love of others is impossible unless this most

basic love is fostered in the individual. In the book of I John, we find a discussion of the source of love. In chapter four, verse seven, the command to love is repeated. "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God."<sup>38</sup> As the discussion continues the relationship of God's love for us and our love for one another is reiterated. Finally, the impairment to love is identified. "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love."<sup>40</sup> Our growth and development in love comes as the result of being loved. The inter-generational Christian community has the presence of Christ-love at its center and grows to become a community of faith, hope and love, where persons can be open and trusting without fear, and where the reality of the shared relationships are rooted in the presence of God.

The conclusion of this discussion is to say that inter-generational Christian education is a method of enabling people to experience a community of faith, hope, and love which addresses the present needs of the participants. Regardless of our traditions and myths of the family there has been a tremendous loss of community on the interpersonal level of human relationships. Those who have identified the problem are usually frustrated in their attempts to do anything about it because of the stronger cultural forces which continue pulling communities apart. People are ready to invest the time and energy to build community again, and intergenerational

family education is one of the best ways to begin rebuilding meaningful systems of family relationships where people can discover redemption and wholeness.

### The Church as a Covenant Family

The intergenerational Christian community which intentionally gathers for experiential learning is the Church as a covenant family. It is genuinely unique experience to observe the birth and development of a family cluster and witness the basic meanings of the covenant community as they come to the awareness of the participants. One cannot help but feel the truer meanings of the Church are being discovered. Küng captures the dynamic of this process in these comments regarding decision for faith.

There are people, often with a religious education, who in practice never think of God for years and then discover--sometimes in very odd ways--that God could mean much, could even be decisive, not only at death, but for their life here and now. And there are people, put off or left cold by the dogmatisms and 'fairy stories' of the Church's instruction, who for many years make nothing of Jesus in his mythological framework and then--again frequently in odd ways--reach the conclusion that he might mean much and even be decisive for their understanding of man, the world and God, for their existence, action and suffering.<sup>41</sup>

It's a process of discovery which begins with a willingness to enter into a covenant relationship with others. Basically, the covenant takes a simple form in terms of a commitment to put the intergenerational community first on the list of priorities. This in itself provides an important learning directed at the deeper meanings of discipleship. Forsaking other schedules and all the busy things of life is not easy for most people. So, to be called to belong to a

covenant community requires serious consideration and commitment. Once the intergenerational community is formed, the norms of the community's life are decided by the members of the community, then these agreements are written and every participant places their signature or sign on the document. It sounds somewhat austere but this event takes on tremendous significance as a contract or covenant for the life of the community, and it remains symbolically before the community for the duration of the group's life. In Christ, God has established his covenant with all who are willing to enter into the community of faith. Those who become the covenant community must do so in an act of faith which affirms the bond of commitment between themselves, God, and others. By entering into the covenant we affirm our oneness as the "Body of Christ," the "Redemptive Fellowship," the "Community of the Holy Spirit," or simply as "the Church."

Smart says "the Church is the human instrument called into being by God's revelation of himself in his Word . . . the Church is the fellowship of those persons to whom and through whom God is making himself known."<sup>42</sup> This is a definitive statement for the intergenerational Christian community, truly human as an instrument of God's revelation and truly a fellowship of persons in the process of discovering God in the presence of one another.

Miller speaks of the Church as a "fellowship of persons, given to men by the reconciling love of God made manifest in Christ and continuing through the power of the Holy Spirit. It is an experienced relationship with God and man, and it exists wherever the

Holy Spirit rules the hearts of men."<sup>43</sup> Again the phrase "fellowship of persons" appears, and this fellowship is an "experienced relationship." Persons clustered together in a covenant family relationship are the Church! Their relationship is inspired and guided by the Spiritual presence of the Christ in their midst, and their experience together becomes an experience of redemption. They worship together, support and sustain one another, are involved in a process of learning and growth, and are called to witness their faith experience to the world around them.

Labeling the experience of the intergenerational community as Christian education is to focus on its greatest dynamic. The educational task of the Church can be defined in many ways, but common to all the definitions will be the concept of Christian nurture. The people who comprise the Church are in a process of growth and change. The awareness and response of the individual never remains static. Christian nurture is necessary to facilitate and guide the growth and development of those who are the Church. The intergenerational Christian community as a covenant family establishes an exceptional opportunity for the process of Christian nurture. Of particular value is the fact that nuclear families are involved and are thus enabled to take the composite of their learnings back home where they may continue the experience as a family. As a human instrument, the Church is imperfect. There undoubtedly will be flaws and oversights in its function. However, the Church is also blessed by the divine presence of God who has made his covenant with his people.

As a covenanting community there is a divine purpose at work in the life of the Church which makes it a redemptive community having the ability to nurture persons to wholeness.

## FOOTNOTES - CHAPTER 1

<sup>1</sup>Hayyim Schauss, The Life Time of a Jew (Cincinnati: University of America Hebrew Congregations, 1950), p. 91.

<sup>2</sup>Deut. 6:4-9 (RSV).

<sup>3</sup>Num. 1:2a (RSV).

<sup>4</sup>Schauss, p. 91.

<sup>5</sup>Donin, Hayim Halevy, To Raise a Jewish Child (New York: Basic, 1977), pp. 77-78.

<sup>6</sup>Matt. 18:2-6 (RSV)

<sup>7</sup>John 1:12b (RSV).

<sup>8</sup>Eph. 6:1-4 (RSV).

<sup>9</sup>Acts 5:42 (RSV)

<sup>10</sup>Williston Walker, A History of the Christian Church (New York: Charles Scribner's Sons, 1959), p. 22.

<sup>11</sup>Phile. 1:2-3 (RSV).

<sup>12</sup>Rom. 16:5 (RSV).

<sup>13</sup>I Cor. 16:9 (RSV).

<sup>14</sup>John H. Westerhoff, III, Will Our Children Have Faith? (New York: Seabury Press, 1976), p. 17.

<sup>15</sup>James D. Smart, The Teaching Ministry of the Church (Philadelphia: Westminster Press, 1954), p. 49.

<sup>16</sup>Ibid., p. 52.

<sup>17</sup>Ibid., p. 54.

<sup>18</sup>Westerhoff, pp. 52-53.

<sup>19</sup>Jack and Sharee Rogers, The Family Together (Rolling Meadows, Ill.: Action House, 1976).

<sup>20</sup>R. Ted Nutting, Family Cluster Programs (Valley Forge: Judson Press, 1977).

<sup>21</sup>Margaret Sawin, Educating by Family Groups (Rochester: Family Clustering, 1974).

<sup>22</sup>John 10:10 (RSV).

<sup>23</sup>Erik Erikson, Childhood and Society (New York: Norton, 1964), pp. 247-273.

<sup>24</sup>Lewis J. Sherrill, The Gift of Power (New York: Macmillan, 1955), p. 174.

<sup>25</sup>Ibid., pp. 184-191.

<sup>26</sup>Ibid., p. 191.

<sup>27</sup>Matt. 18:20 (RSV).

<sup>28</sup>Ibid., p. 191.

<sup>29</sup>Alvin Toffler, Future Shock (New York: Bantam, 1971).

<sup>30</sup>Gen. 1:27-28 (RSV).

<sup>31</sup>Gen. 1:31 (RSV).

<sup>32</sup>Mark 10:6-9 (RSV).

<sup>33</sup>Westerhoff, pp. 89-90.

<sup>34</sup>Ibid., p. 89.

<sup>35</sup>Ibid., p. 247.

<sup>36</sup>John H. Flavell, The Developmental Psychology of Jean Piaget (Princeton: Van Nostrand, 1963), pp. 129-135.

<sup>37</sup>I Cor. 13:13 (RSV).

<sup>38</sup>Mark 12:28-31 (RSV).

<sup>39</sup>I John 4:7 (RSV).

<sup>40</sup>I John 4:18 (RSV).

<sup>41</sup>Hans Küng, On Being a Christian (New York: Doubleday, 1976), p. 514.

<sup>42</sup>Smart, pp. 24-25.

<sup>43</sup>Randolph Crump Miller, Biblical Theology and Christian Education (New York: Charles Scribner's Sons, 1956), p. 117.



Chapter 2

FAMILY EDUCATION DEVELOPMENT LABORATORY

1975 - 1977

CAMP BURTON

VASHON ISLAND, WASHINGTON

SPONSORED BY:

The Episcopal Church  
The Catholic Church  
The American Baptist Churches  
The Lutheran Church in America

This chapter traces the development of an ecumenically sponsored Family Education Development Laboratory from 1975 - 1977. The author was responsible in part for the development and design of these laboratories. Under the administrative leadership of Ms. Lynn Young of the Episcopal Diocese of Olympia, the author worked as a part of a planning committee which created the design process for all three laboratories, and he also served on the staff of the first two laboratories.

Selected material from the laboratory manuals for 1975 - 1977 is contained in the Appendix.

Since this was a pioneer effort in the field of family education in the Pacific Northwest, the emerging design of these laboratories changed somewhat over the three year period. Therefore, each laboratory is considered individually.

FAMILY CLUSTER  
TRAINING LABORATORY

CAMP BURTON  
VASHON ISLAND, WASHINGTON  
JULY 13-19, 1975

SPONSORED BY:

Episcopal Diocese of Olympia  
Episcopal Diocese of Oregon  
Executive Council of the Episcopal Church  
American Baptist Churches of the Northwest  
Archdiocese of Seattle  
Lutheran Church in America - Pacific Northwest Synod

## FAMILY EDUCATION LABORATORY - 1975

The initiative for our first training laboratory grew out of our contact with Margaret Sawin of Rochester, New York. She has developed a model of intergenerational education known as "Family Clustering." Three persons, including the author, from the Seattle area, participated with Margaret Sawin in a Family Cluster Laboratory at Camp Menucha, Oregon in 1974. Realizing the potential of family-centered education, and keenly aware of the need for working with families in our parishes, we returned to our homes with the idea of developing a full-scale training laboratory in the Seattle area. After doing some preliminary planning and checking on resources, we determined the possibility of doing a laboratory was within the realm of reality. We contacted Margaret Sawin and she agreed to be our consultant for the first laboratory.

Actually, this first laboratory would not have happened if it had not been for the generous support of the national organization of the Episcopal Church which accepted our request for a special grant of \$5,000. We felt especially fortunate to receive this kind of support and we were encouraged to put our whole-hearted energy into making the laboratory a success.

We determined the laboratory would operate on three levels: First, there would be a twelve member staff including consultants, the Dean of the laboratory, and the secretary; second, there would be Leaders in Training who would be the focus of the laboratory's

purpose; third, there would be families who would provide the experiential opportunity for those learning the techniques of family education. We scheduled the laboratory so the people receiving training would have two full days of preparation before the families arrived.

The planning committee invested considerable time and energy in putting this first laboratory together. Their work revolved around the task of building the laboratory step by step. It was decided to structure the laboratory on the experience/reflection training model presently in use for the Leadership Skills Laboratories also sponsored by the Diocese of Olympia. However, beyond this basic decision were the issues of funding, the process of selecting trainees and families, public relations work, development of data gathering instruments and brochures, building a staff, and scheduling the event with the conference center.

By March, most of the resources had been drawn together and the commitment to go ahead with the project was made. With the monies made available by the other denominations combined with the special grant from the Executive Council of the Episcopal Church, nearly \$5,000. was available to fund the dollar cost of this first laboratory, and the enthusiasm was high. By careful budgeting, a sum of \$1,250. was available for scholarships. This put the laboratory within financial reach and made a strong contribution to the successful enrollment of participants.

A good staff of skilled trainers was assembled, the list of participants was finalized, and with the boost of an article about the laboratory in the Seattle Times, the first Family Education Development Laboratory became a reality.

Those who participated as trainees received a manual which was compiled daily as they experienced the various steps in the process. Selected materials from the 1975 manual are available in Appendix A. Included are copies of the data collectors used for both trainees and families; the basic outline of the program; some theory input about the concept of family clustering and contracting as a process of family cluster education; some material on family systems; some practical suggestions about "how to" set up a family cluster in a local church; and a bibliography.

#### CRITIQUE OF THE 1975 FAMILY EDUCATION LABORATORY

Given the fact that we were doing a new thing, it can be said that this first laboratory was very successful. However, we experienced a number of difficult moments, and it was obvious before the laboratory ended that the design would be reworked. The stated purpose of the laboratory was "to learn and practice the Family Cluster Model through a process of experience and reflection in order to implement the Family Cluster Model at home." The "Family Cluster Model" is clearly identified with Margaret Sawin who was serving as the Consultant for this first laboratory. By mid-week considerable tension had developed between the staff and the consultant over the understanding each had of the stated purpose. For the staff the words

"family cluster" were simply expressive of a way of family education which could be designed from a variety of models. Margaret Sawin, feeling ownership of her model which she always labels as "Family Clustering," was taking the stated purpose literally and advocating her model for this particular laboratory. This tension produced further conflict over the philosophy of training held by the staff and the philosophy of training held by the Consultant. This problem could have completely disrupted the training, but due to the competence of the staff and a willingness to trust the process, things held together and we finished the laboratory successfully. We were rewarded with many learnings for participants on all three levels.

The need for prerequisites of human relations training and design skills training was determined. We also realized the size of the laboratory would have to be reduced, and that the laboratory would be able to function without a resident consultant.

FAMILY EDUCATION  
DEVELOPMENT LABORATORY #2

CAMP BURTON  
VASHON ISLAND, WASHINGTON

July 9-17, 1976

SPONSORED BY:

Episcopal Diocese of Olympia  
Episcopal Diocese of Oregon  
The American Baptist Churches of the Pacific Northwest  
The Archdiocese of Seattle  
The Lutheran Church in America - Pacific Northwest Synod



## FAMILY EDUCATION LABORATORY - 1976

For the 1976 laboratory we affirmed the three levels of participation to include staff, leaders in training, and families. As a response to the frustrations of the previous laboratory it was decided not to have a resident consultant. The planning committee did however consider the need to have a consultant at the conclusion of the laboratory to lead the staff in a process of evaluation. The 1976 laboratory was considerably reduced in size, with only twenty leaders in training and ten families, as compared with thirty eight leaders in training and eleven families for the previous year.

To facilitate a better checking-in process the personal interview technique was introduced. As each leader in training arrived they were greeted, introduced to one of the staff members, and interviewed according to a pre-established form (copy contained in Appendix B). The leaders in training were encouraged to follow a similar process in greeting their families as they arrived later in the week.

The purpose for the 1976 laboratory was changed considerably and reflected more precisely the intention of the planning committee in its design for the laboratory.

As indicated in the brochure (see Appendix B), the pre-requisites for this training are more clearly emphasized. Considerable attention was given to the problems created in the training process by persons who had not experienced human relations training

or design skills training. Ideally, this laboratory was beginning to be described as an appendage to the Leadership Skills Laboratories which are also sponsored by the Diocese of Olympia. The implications of this evolving philosophy was both satisfying and discouraging. It was satisfying because it raised the skill level of those being trained to do family education, and it was discouraging because it limited the number of people this laboratory could serve. Particularly this became a concern for some of the denominational leaders sponsoring the training. With the prerequisites required by the Family Education Development Laboratory the number of people eligible for this training would soon diminish. Some of the planning committee members began to share this concern openly but it had little or no effect on the present direction of the laboratory.

Selected materials from the 1976 laboratory manual are available in Appendix B. Included are the revised data collectors for "Leaders-in-training" and for families; a copy of the suggested reading list for staff members; the interview form used in the initial contact with those enrolled for training upon their arrival at the conference center; the schedule and daily teaching input of the laboratory; and a copy of the evaluation form used at the conclusion of the event.

## CRITIQUE OF THE 1976 FAMILY EDUCATION LABORATORY

With a much clearer purpose and a very positive attitude on the part of the staff, the 1976 laboratory worked very well. The size of the laboratory proved to be much more workable and the staff felt much more effective in their roles. The expectations of the staff and of the leaders in training were more clearly shared and this added a great deal to the effectiveness of the training. However, the expectations of the families were not carefully examined prior to the laboratory. As things progressed it was evident that a number of the families had come with the expectation of receiving training as well as just to enjoy the experience. Some of the parents became rather aggressive in demanding a response to their expectations. This resulted in some "town meetings" with the total adult community of the laboratory to deal with the issues being raised. Basically, the only clear result was the identification of our conflicting expectations and a token offering of information to the parents. After this there was a degree of cooperation from the concerned families, but there was also a degree of hostility which remained throughout the laboratory. It is significant to note the minimal response from families to the data gathering instrument which produced the data contained in this dissertation. This poor response can be interpreted as a less than positive attitude toward the laboratories by the families involved.

A denominational imbalance was apparent in this second laboratory. There are a number of reasons why this imbalance occurred, and we were caught in a dilemma as to how we could change it. It was becoming more apparent to some of the planning committee members that viable alternatives were not being considered. A major discrepancy, particularly for the American Baptist denomination, was the lack of involvement by denominational leadership on a regional level. Denominational involvement, inclusion, and balance must be maintained if the laboratory is to remain a truly ecumenical opportunity.

FAMILY EDUCATION  
DEVELOPMENT WORKSHOP #3

CAMP BURTON  
VASHON ISLAND, WASHINGTON  
AUGUST 11-20, 1977

SPONSORED BY:

Episcopal Diocese of Olympia  
Episcopal Diocese of Oregon  
The American Baptist Churches of the Pacific Northwest  
The Archdiocese of Seattle  
The Lutheran Church in America - Pacific Northwest Synod

## FAMILY EDUCATION LABORATORY - 1977

The statement regarding the prerequisites on the application for "interns," (see Appendix C) clearly indicates the level of training offered by this laboratory. For the first time the words "design skills" have been added to the prerequisites. This is very much in agreement with the reasoning of the laboratory staff. As long as the present format of training is maintained we will need to emphasize these prerequisites. The concern of the reverse side of this argument regards the validity of maintaining the present format in light of the way it limits the numbers of people who can receive this training. Within the American Baptist denomination we have found it virtually impossible to market the family education laboratory due to the limitations imposed by the prerequisites. We have determined a very sincere and strong interest within our churches to receive this training, but a resistance to the need for extensive long-range planning and preparation training in order to become a candidate for the family laboratory. A realistic appraisal of where the constituency of our churches are demands a consideration of optional ways to facilitate this kind of training. We feel this same need is also apparent to some degree in other denominations as well.

The data received from the candidates for training for the 1977 laboratory, supports the design which evolved. Participation on all three levels becomes more sophisticated and intentional for

this laboratory. An extra day was added to the time-frame in order to allow more review and preparation time with the "interns." It is interesting to note that with increased emphasis on prerequisites, this laboratory allowed for more teaching, review, and practice of those skills than any previous laboratory. Also, it seems that the design being used for family education events in the training process is becoming more compatible with the Sawin Model which was resisted quite strongly in the 1975 laboratory. Particularly, this is evident in the areas of "contracting" and "norms."

Selected materials from the 1977 laboratory manual are available in Appendix C. Included are copies of the interview form used to check in with participants as they arrived at the conference site; the schedule; theory papers on experiential education, group development, data gathering, design process, the use of data, planning and evaluation, the use of resources, and contracting; a check sheet for observing family sessions; a statement regarding experiential education to be given to the participating families; a bibliography; and the evaluation forms for both the interns and the families.

## CRITIQUE OF THE 1977 FAMILY EDUCATION LABORATORY

Not having served as a staff member for the 1977 laboratory, a critique from a personal point of view cannot be offered. However, contact was made with a number of the staff members soon after the laboratory was over, and their comments were mostly favorable. The dynamic of the laboratory changed considerably due to a more careful process of preparing the participants for the experience. An extra effort was made to clarify the role of the participating families and therefore any conflict in expectations was avoided. Expectations were also much clearer for the interns, as indicated by their responses on the pre-laboratory data collector.

The staff members felt the extra day was very helpful in allowing more time to work with the interns before the families arrived. It was particularly helpful to have time to work on design skills and the concept of intergenerational education. The extra day also allowed for a break just before the families arrived, and this served to relieve some of the tension which automatically comes with the anticipation of beginning the event.

The staff more clearly identified their role for this year's laboratory. This resulted in a more productive relationship between the staff and the interns.

It seems that this particular design comes a step closer to the real needs for preparation before the actual experience of learning the method of family education. In essence, a mini-design



skills laboratory was offered for the interns before the families arrived. If the laboratory design could be modified and expanded to include a mini-group process laboratory as well, then it might be feasible to eliminate the restrictive prerequisites which presently limit the marketability of this training. The continued success of the family laboratory will depend on this kind of innovative change, particularly if the ecumenical appeal of the training is to be maintained. An obvious imbalance of denominational participation for this laboratory was evident with 9 out of the 10 families being either Catholic or Episcopal, and 11 out of the 15 interns being either Catholic or Episcopal. The Lutheran Church of America had only one participating family, and the American Baptist Churches had no participants other than one staff member. This indicates a diminishing ecumenical participation. This trend will continue unless some creative way of dealing with the prerequisite requirements is developed.

### A REFLECTIVE OVERVIEW OF THE THREE LABORATORIES

The emerging design of the Family Education Development Laboratory (Workshop) has been an exciting process. First of all, it's tremendously significant that an educational opportunity of this scope and caliber can develop from the dreams of a few people. Secondly, it's of no small importance that an effort of this nature can be ecumenical. The people who cooperated to design these laboratories were working for the most part with no official support or recognition in the beginning, but were able to solicit the denominational support necessary to get the job done. The full ecumenical potential of the family laboratories has only been scratched, and this advantage is worth even more serious attention. What began as a tremendous opportunity for ecumenism has now been weakened by an oversight in the planning process. Denominational leadership is generally quite reluctant to buy into programs that are already operational and under the control of someone else. Their process usually evolves out of their own design, unless it should happen to be a program handed down from the national offices. So, since denominational leaders were not included in the birth process for the family laboratory we now have a problem on our hands concerning how to get them actively involved. It is imperative that we have their support and involvement. For the sake of efficiency, the laboratory will need to be administered from one central office, but the actual ownership of the family laboratory must be equally

shared by all participating denominations. If this becomes a priority for the leadership presently guiding the laboratory, then it can more likely become a reality. Once real ecumenical ownership of the laboratory is established then financial and participatory support will increase. If the present pattern of leadership involvement is continued, the laboratory will very soon become just another offering of the Episcopal Diocese of Olympia. This in itself is not bad! We can assume the quality and excellence of the laboratory would be equal to the other high quality training offered through the Diocese. However, the increased value of a truly ecumenical opportunity would be lost. It is for this reason it becomes imperative to solicit real denominational involvement to be consistent with the original intentions of those who dreamed of an ecumenical family laboratory back in 1974.

The American Baptist Churches of the Northwest support the idea of an ecumenical family education training laboratory wholeheartedly. We would like to see the laboratory continue and prosper. However, with the present prerequisites of human relations and design skills training we are severely limited in the numbers of people who are, or will be qualified, to receive this training. We are no less aware of the interest and the need within our churches for alternatives to the presently outmoded "Sunday School" system. We have a concern to find ways of introducing our people to alternatives and to do so on the level where people are living out their faith journey. We believe the present family laboratory could offer a training opportunity in intergenerational education which could be marketed to the

general constituency of our churches. The Leadership Training Team of the American Baptist Churches is presently designing a program of training which can be taken to the churches on consecutive weekends and would provide some of the basics necessary to at least begin educational programs with families. However, we would hope for more extended opportunities of training such as the full-scale training laboratory can provide. Possibly the family laboratory could be designed as an exposure event to be followed by more intensive and tailored training events in the individual churches. Churches could be encouraged and aided financially to send teams to the family laboratories where they would be exposed to a wide variety of educational models and aided in a process of identifying the particular needs of their churches, and the skills necessary to meet those needs. The laboratory could offer the modeling of various methods in order to help the participants prepare for the continuing process back home.

The Family Education Development Laboratory has provided an invaluable service to a number of people during its short history and has the potential of an even greater future. Hopefully these opportunities will not be missed.

### Chapter 3

#### STATISTICAL DATA ON THE FAMILY EDUCATION

#### DEVELOPMENT LABS FOR 1975 - 1977

## DATA GATHERING

## LETTER USED IN DATA COLLECTION

January 2, 1978

Dear Friend(s):

Greetings! As a part of my work for the Doctor of Ministry Degree, I'm conducting a study of the Family Education Lab which has been offered yearly since 1975 at Camp Burton on Vashon Island. As a participant in one or more of these labs it would be most helpful if you'd give your response to the questions enclosed in this mailing.

The questions are designed for a computerized process. Use the "Fast Forum Response Sheet" (purple and white page) to record your answers. Be sure to use a standard number 2 pencil to mark your answers on the response sheet.

May I offer the following suggestions:

- (1.) Take some time right away to answer the questions and get these materials back in the mail. Delay will just require me to send a reminder letter.
- (2.) Mom and dad should help the smaller children mark their response sheets. Some questions won't seem to apply to children but an answer is still possible. For example, question two: "Are you presently involved as a leader of family education?" Obviously, this does not apply to children, so answer "No."
- (3.) Adults should be aware that the questions are directed to participants on all three levels of the labs: The parents of the participating families; persons who received training; and persons who served as staff members. Please answer appropriately with this in mind.

Thank you for helping! The results of this study will be included in my dissertation and will be available in the offices of education of the American Baptist Churches of the Northwest and the Episcopal Diocese of Olympia.

In appreciation,

Curtis G. Smith

## QUESTION SET NO. 1

INSTRUCTIONS & QUESTIONS  
for the  
FAST FORUM RESPONSE SHEET

**IMPORTANT!** Please read the instructions at the top and middle of the fast forum response sheet before you begin.

Use a standard #2 pencil only! DO NOT use ink!

-----  
PERSONAL CATEGORIES:

Please mark your personal categories of sex and age. (Children below elementary age should mark "Elem.")

## ORGANIZATIONAL CATEGORIES:

Please mark your organizational categories according to the following instruction . . .

GROUP ONE: Applies to all participants. Please mark your personal category.

- A - MOTHER in a participating family
- B - FATHER in a participating family
- C - SON in a participating family
- D - DAUGHTER in a participating family
- E - FEMALE leader in training
- F - MALE leader in training
- G - FEMALE staff person
- H - MALE staff person

GROUP TWO: Applies to all participants. Please mark your personal category.

- A - American Baptist
- B - Catholic
- C - Episcopal
- D - Lutheran
- E - Other denominations

GROUP FOUR: (Please be sure you have the right category. Mark your answer in Group FOUR.) Applies to all participants. Mark your personal category. If you have been a participant in more than one lab, please mark each year you've been involved.

- A - Involved in the 1975 lab
- B - Involved in the 1976 lab
- C - Involved in the 1977 lab

The first 20 questions are to be answered "yes", "no", or "abstain". If you object to a question, leave all slots blank.

1. Was family lab a good experience for you? Yes or no
2. Would you like to be involved in more experiences of family education? Yes or no
3. Do you think family education is a good way to provide Christian education? Yes or no
4. Would you recommend the experience of family education to others? Yes or no
5. Are you presently involved in family education of any type? Yes or no
6. Are you presently involved as a leader of family education of any type? Yes or no
7. Is your church offering family education of any type? Yes or no
8. Have you influenced your church to be involved in family education? Yes or no
9. Have you been involved in any ecumenical (with other denominations) family education experience? Yes or no
10. Have you encouraged others to participate in family education, either as families or as individuals? Yes or no
11. Have you encouraged others to participate in family education training? Yes or no
12. Have you been involved in other training experiences since your involvement in family lab? Yes or no
13. Did you come to the family lab as a member of a leadership team? Yes or no
14. Have you joined a team of trainers? Yes or no
15. Have you developed ways to adapt family education into a traditional Christian education program? Yes or no
16. Are you, or is your church presently using the Paulist series on "Family"? Yes or no
17. Are you, or is your church presently using the Gallager model for family education? Yes or no



18. Are you, or is your church presently using material from Pfeiffer & Jones, "Structured Experiences?" Yes or no
19. Are you, or is your church presently using "Family Clustering" material from Margaret Sawin? Yes or no
20. Are you, or is your church presently using a personally designed program for family education? Yes or no

The next 8 questions require you to select the one best answer (multiple choice). If you object to a question, leave all slots blank.

21. Has there been any substantial change in your life as the result of your family lab experience?  
A - Significant change  
B - Considerable change  
C - Some change  
D - Minor changes  
E - No change
22. Has there been any substantial change in your family as the result of your family lab experience?  
A - Significant change  
B - Considerable change  
C - Some change  
D - Minor changes  
E - No change
23. Did you meet resistance to your ideas about family education when you returned home?  
A - Great resistance  
B - Considerable resistance  
C - Some resistance  
D - Minor resistance  
E - No resistance
24. Did you receive support for your ideas about family education when you returned home?  
A - Strong support  
B - Good support  
C - Some support  
D - Little support  
E - No support

25. Have you been able to use your experience or training since your involvement in family lab?  
A - Very much  
B - Much  
C - Some  
D - Very little  
E - Not at all
26. Has your experience or training been valuable in any way to your church?  
A - Very valuable  
B - Valuable  
C - Somewhat  
D - Very little  
E - Not at all
27. Has your experience or training been valuable in any way to organizations or groups outside your own church?  
A - Very valuable  
B - Valuable  
C - Somewhat  
D - Very little  
E - Not at all
28. When you went home from the family lab, to whom did you communicate your experience?  
A - To friends  
B - To my priest or pastor  
C - A Christian education leader  
D - Other teachers  
E - To some or all of the above

Thank you for taking the time to answer these questions. It would be helpful if you would also answer the other questionnaire more in detail. When finished, DO NOT FOLD these materials! Place them in the original mailing envelope, apply the mailing label, stamp and mail.

SIDE  
ONE

# FAST FORUM® RESPONSE SHEET

GENERAL (USE A SOFT PENCIL ONLY — PREFERABLY A REGULAR #2 PENCIL TO MARK YOUR RESPONSES.)  
INSTRUCTIONS: DO NOT USE INK. ERASE COMPLETELY RESPONSES CHANGED.

## YOUR PERSONAL CATEGORIES (PLEASE MARK)

**SEX**

|                          |                          |
|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> |
| MALE                     | FEMALE                   |

**AGE**

|                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| YOUTH                    |                          |                          |                          | ADULT                    |                          |                          |                          |                          |                          |
| ELEM                     | JR.                      | SR.                      | COLLEGE                  | 21                       | 30                       | 40                       | 50                       | 60                       | 70                       |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| HIGH                     |                          |                          |                          | HIGH AGE                 |                          |                          |                          |                          |                          |
| <input type="checkbox"/> |                          |                          |                          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

## YOUR ORGANIZATIONAL CATEGORIES

(MARK ONLY AS DIRECTED BY OTHERS)

**GROUP ONE**

|                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| A                        | B                        | C                        | D                        | E                        | F                        | G                        | H                        | I                        | J                        |

**GROUP TWO**

|                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| A                        | B                        | C                        | D                        | E                        | F                        | G                        | H                        | I                        | J                        |

**GROUP THREE**

|                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| A                        | B                        | C                        | D                        | E                        | F                        | G                        | H                        | I                        | J                        |

**GROUP FOUR**

|                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| A                        | B                        | C                        | D                        |

|                                |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |                          |
|--------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <b>ORGANIZATION<br/>NUMBER</b> | HUNDREDS                 |                          |                          |                          |                          |                          |                          |                          |                          |                          | TENS                     |                          |                          |                          |                          |                          |                          |                          |                          |                          | UNITS                    |                          |                          |                          |                          |                          |                          |                          |                          |                          |
|                                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
|                                | 0                        | 1                        | 2                        | 3                        | 4                        | 5                        | 6                        | 7                        | 8                        | 9                        | 0                        | 1                        | 2                        | 3                        | 4                        | 5                        | 6                        | 7                        | 8                        | 9                        | 0                        | 1                        | 2                        | 3                        | 4                        | 5                        | 6                        | 7                        | 8                        | 9                        |

## INSTRUCTIONS

### MARK ABSTAIN

IF YOU FEEL UNABLE TO RESPOND TO A QUESTION. FOR EXAMPLE, IF YOU ARE UNABLE TO ANSWER A YES/NO OR MULTIPLE-CHOICE QUESTION WITH A CLEAR CHOICE, YOU FEEL YOU NEED MORE INFORMATION BEFORE ANSWERING, OR YOU FEEL OTHERWISE UNABLE TO ANSWER AT THIS TIME. IF YOU ARE UNDECIDED, ABSTAINING WILL ACCURATELY REFLECT WHERE YOU ARE AT THIS POINT IN TIME WITH THAT IDEA AND IS AN EQUALLY VALID RESPONSE. (PLEASE NOTE: IN A FORUM SUCH AS THIS, IT IS NOT EXPECTED THAT YOU WILL FEEL ABLE TO ANSWER ALL QUESTIONS ASKED.)

### MARK YES

IF YOU CAN IDENTIFY WITH A STATEMENT OR QUESTION WITHOUT RESERVATION -- A CLEAR YES.

### MARK NO

IF YOU CANNOT IDENTIFY WITH A STATEMENT OR QUESTION, ALSO WITHOUT RESERVATION -- A CLEAR NO.

**IF A MULTIPLE-CHOICE** QUESTION, MARK THE ONE BEST CHOICE (A,B,C,D,E) FROM AMONG THOSE GIVEN.

### IMPORTANT

IF YOU OBJECT TO A QUESTION OR STATEMENT IN ANY WAY (WORDING NOT CLEAR, QUESTION IS MISLEADING OR INAPPROPRIATE IN YOUR JUDGEMENT, ETC.) LEAVE THAT ENTIRE BLOCK BLANK. YOUR RESPONSE WILL BE SO RECORDED.

### EXAMPLE

NOTICE THAT EACH BLOCK (1 THROUGH 50) CONTAINS 6 RESPONSE SLOTS.

YES NO ← FOR YES OR NO RESPONSES.  
50 25 10 5 0 5 10 15 20 25 30 35 40 45 50  
← FOR CHOICE A,B,C,D, OR E RESPONSE TO A MULTIPLE-CHOICE QUESTION. (ONE

ORGANIZATION  
NUMBER

0 1 2 3 4 5 6 7 8 9

0 1 2 3 4 5 6 7 8 9

0 1 2 3 4 5 6 7 8 9

## INSTRUCTIONS

### MARK ABSTAIN

IF YOU FEEL UNABLE TO RESPOND TO A QUESTION. FOR EXAMPLE, IF YOU ARE UNABLE TO ANSWER A YES/NO OR MULTIPLE-CHOICE QUESTION WITH A CLEAR CHOICE, YOU FEEL YOU NEED MORE INFORMATION BEFORE ANSWERING, OR YOU FEEL OTHERWISE UNABLE TO ANSWER AT THIS TIME. IF YOU ARE UNDECIDED, ABSTAINING WILL ACCURATELY REFLECT WHERE YOU ARE AT THIS POINT IN TIME WITH THAT IDEA AND IS AN EQUALLY VALID RESPONSE. (PLEASE NOTE: IN A FORUM SUCH AS THIS, IT IS NOT EXPECTED THAT YOU WILL FEEL ABLE TO ANSWER ALL QUESTIONS ASKED.)

### MARK YES

IF YOU CAN IDENTIFY WITH A STATEMENT OR QUESTION WITHOUT RESERVATION -- A CLEAR YES.

### MARK NO

IF YOU CANNOT IDENTIFY WITH A STATEMENT OR QUESTION, ALSO WITHOUT RESERVATION -- A CLEAR NO.

### IF A MULTIPLE-CHOICE

QUESTION, MARK THE ONE BEST CHOICE (A,B,C,D,E) FROM AMONG THOSE GIVEN.

### IMPORTANT

IF YOU OBJECT TO A QUESTION OR STATEMENT IN ANY WAY (WORDING NOT CLEAR, QUESTION IS MISLEADING OR INAPPROPRIATE IN YOUR JUDGEMENT, ETC.) LEAVE THAT ENTIRE BLOCK BLANK. YOUR RESPONSE WILL BE SO RECORDED.

### EXAMPLE

NOTICE THAT EACH BLOCK (1 THROUGH 50) CONTAINS 6 RESPONSE SLOTS.

FOR YES OR NO RESPONSES.  
FOR CHOICE A,B,C,D, OR E RESPONSE TO A MULTIPLE-CHOICE QUESTION. (ONE CHOICE ONLY).  
TO ABSTAIN. (TO OBJECT TO A QUESTION, LEAVE ALL SLOTS BLANK.)

IF YOU WISH TO COMMENT, PLEASE USE BACK SIDE.

|    |        |      |   |   |   |   |   |
|----|--------|------|---|---|---|---|---|
| 1  | YES NO | ABS. | A | B | C | D | E |
| 2  | YES NO | ABS. | A | B | C | D | E |
| 3  | YES NO | ABS. | A | B | C | D | E |
| 4  | YES NO | ABS. | A | B | C | D | E |
| 5  | YES NO | ABS. | A | B | C | D | E |
| 6  | YES NO | ABS. | A | B | C | D | E |
| 7  | YES NO | ABS. | A | B | C | D | E |
| 8  | YES NO | ABS. | A | B | C | D | E |
| 9  | YES NO | ABS. | A | B | C | D | E |
| 10 | YES NO | ABS. | A | B | C | D | E |

|    |        |      |   |   |   |   |   |
|----|--------|------|---|---|---|---|---|
| 11 | YES NO | ABS. | A | B | C | D | E |
| 12 | YES NO | ABS. | A | B | C | D | E |
| 13 | YES NO | ABS. | A | B | C | D | E |
| 14 | YES NO | ABS. | A | B | C | D | E |
| 15 | YES NO | ABS. | A | B | C | D | E |
| 16 | YES NO | ABS. | A | B | C | D | E |
| 17 | YES NO | ABS. | A | B | C | D | E |
| 18 | YES NO | ABS. | A | B | C | D | E |
| 19 | YES NO | ABS. | A | B | C | D | E |
| 20 | YES NO | ABS. | A | B | C | D | E |

|    |        |      |   |   |   |   |   |
|----|--------|------|---|---|---|---|---|
| 21 | YES NO | ABS. | A | B | C | D | E |
| 22 | YES NO | ABS. | A | B | C | D | E |
| 23 | YES NO | ABS. | A | B | C | D | E |
| 24 | YES NO | ABS. | A | B | C | D | E |
| 25 | YES NO | ABS. | A | B | C | D | E |
| 26 | YES NO | ABS. | A | B | C | D | E |
| 27 | YES NO | ABS. | A | B | C | D | E |
| 28 | YES NO | ABS. | A | B | C | D | E |
| 29 | YES NO | ABS. | A | B | C | D | E |
| 30 | YES NO | ABS. | A | B | C | D | E |

|    |        |      |   |   |   |   |   |
|----|--------|------|---|---|---|---|---|
| 31 | YES NO | ABS. | A | B | C | D | E |
| 32 | YES NO | ABS. | A | B | C | D | E |
| 33 | YES NO | ABS. | A | B | C | D | E |
| 34 | YES NO | ABS. | A | B | C | D | E |
| 35 | YES NO | ABS. | A | B | C | D | E |
| 36 | YES NO | ABS. | A | B | C | D | E |
| 37 | YES NO | ABS. | A | B | C | D | E |
| 38 | YES NO | ABS. | A | B | C | D | E |
| 39 | YES NO | ABS. | A | B | C | D | E |
| 40 | YES NO | ABS. | A | B | C | D | E |

|    |        |      |   |   |   |   |   |
|----|--------|------|---|---|---|---|---|
| 41 | YES NO | ABS. | A | B | C | D | E |
| 42 | YES NO | ABS. | A | B | C | D | E |
| 43 | YES NO | ABS. | A | B | C | D | E |
| 44 | YES NO | ABS. | A | B | C | D | E |
| 45 | YES NO | ABS. | A | B | C | D | E |
| 46 | YES NO | ABS. | A | B | C | D | E |
| 47 | YES NO | ABS. | A | B | C | D | E |
| 48 | YES NO | ABS. | A | B | C | D | E |
| 49 | YES NO | ABS. | A | B | C | D | E |
| 50 | YES NO | ABS. | A | B | C | D | E |

## INTERPRETATION OF THE DATA

This section contains the results of a statistical study of the effects of the Family Education Development Laboratories over a period of three years. The use of the "Fast Forum" data gathering instrument was deliberately chosen because of its availability and unique design. Richard J. Spady served as Consultant for the development of the questionnaire. Questions were formulated to collect data from all three levels of participation in the laboratories: the leaders in training, the participating families, and the staff. The "Fast Forum Response Sheet" allows for the standard "sex" and "age" profile, and then provides for a creative choice of five "organizational categories." The questionnaire used in the study utilized three of the organizational categories. Group one provided for a role profile, group two a denominational profile, and group four a participation profile. The group three category and the organizational number category were not used. The questions and "Fast Forum Response Sheets" were mailed to a total of 248 persons in 131 units, representing both participating families and individuals. The return rate was encouraging, but a second mailing was required in order to gain enough response to make the data significant. Out of the 131 units mailed, a total of 53 units were returned. A total of 81 individuals responded and since the response sheets were consistently complete, this number remains constant throughout each data profile. With 53

units returned and only 81 total responses, the lack of response from the families becomes apparent. Most of the responses came from leaders in training and staff persons.

A unique feature of the "Fast Forum" technique is the "polarization rating" (P) and the "consensus rating" (C) which combine to produce the "PC" registered trademark of the Forum Foundation. Prior to each profile an explanation of the PC rating is provided. Essentially, the polarization rating reveals the importance or weight of the idea or question to those responding. If everyone responds the rating will be high. If everyone abstains from answering or objects to the question the rating will be low or possibly 0%. The consensus rating measures the opinion given by those responding. A high rating indicates a positive or favorable response. A low rating indicates a negative or unfavorable response. The PC rating thus allows for a quick and rather accurate comparison of the data.

Another technique of the "Fast Forum" method is the re-ordering of the questions according to the polarization rating. Therefore, the numerical order of the questions will appear in the reordered sequence on the data printout, but the original number of the question will always appear in parenthesis immediately following the new number. This technique simply magnifies the analysis of the data to better reflect the attitudes of those responding.

In the sex profile the data is influenced by the inclusion of children. Some of the questions were designed to measure the

effect of the laboratories upon the children, but most of the questions were directed to the adults. On the "yes" or "no" questions the polarization rating is consistently high, but the consensus rating fluctuates considerably. The data reveals a rather positive attitude toward the laboratory experience. Only 4% of those responding felt the laboratory was not a good experience. The opinion of this type of Christian education is also high. The participants indicate the value of the experience by their willingness to recommend it to others. The data reveals that less than half of those responding have found ways to use this type of education in their home churches, and those who have are using adaptations of related material or personally designed programs. The fact that children are included in this profile could influence this statistic to be even less than the percentage indicated. It's significant to note in the multiple choice questions that the training received is considered to be valuable. People have been able to use what they have learned in a variety of ways, but mostly it has contributed to the Christian education efforts within the individual parishes. The effect of the laboratories upon persons seems to be stronger than the effect of the laboratories upon families. Also, the support participants are receiving when they return home is relatively strong. The data indicates some resistance to the intergenerational approach, but not significantly so.

The age profile allows a clearer assessment of the effect of the laboratories. Questions directed to all ages are easily identified by the full spectrum of response. Again it is helpful

to look for the PC ratings on this data. With just a glance one can determine the areas receiving the highly positive response. Particularly on the consensus rating the percentage jumps up considerably when the question pertains to how much the laboratories were enjoyed, or if they would like more experiences of this kind. The consensus rating drops very low on the questions pertaining to the use of existing programs and resources. The percentage of churches offering family education is low and the involvement of people in continued family experiences is also low. However, the data indicates the training is being used and that the attitudes toward this kind of Christian education are high. The multiple choice questions reveal an interesting 100% "some change" for the 21-29 age category, in response to the question regarding the effect of the laboratory on individuals. Most adults give a positive response to the question regarding personal change influenced by the laboratories. This statistic also holds true for the effect of the laboratories upon families.

The role profile sharpens the measurement of effect even more, particularly because it offers insight into how those who have been trained are effected by the training. Out of those who received training and responded to the questionnaire, 48% of the females and 29% of the males indicate they are currently involved as leaders of family education. Also, 52% of the females and 29% of the males have been involved in further training. This can be interpreted as a serious commitment to leadership. It's interesting to note that of those responding, a total of 37% are presently



involved in family education of some type. Although this is not an impressive statistic it does include participants from all three levels of the laboratories. Once again, the high opinion of the laboratory experience is supported by the data, and we're able to see that those who have been trained are finding it possible to influence their churches to do family education. It's also obvious that some of the churches are developing skilled leadership teams with 87% of the responding leaders in training indicating a team relationship in their churches. Forty percent of these persons indicate they have recently joined a team of trainers. Personally designed programs or a mixture of resources seem to be the content of the family education programs in the churches. The positive effect of the laboratories seems to be a little higher for the women than for the men.

When we look at the denominational profile, the data cannot give us a clear picture of denominational participation because of the limited number of persons responding. However, the numerical breakdown is somewhat characteristic. The greater percentage of participants were Episcopal, a considerable number were Catholic, and the other denominations were marginal. Of the denominations participating in the laboratories, the Catholics seem to be the most involved in family education and also the most ecumenically involved, along with the American Baptists. The Episcopalians have been more intensive about receiving further training. The PC ratings on this profile are helpful and make it a little easier to avoid being deceived by the obvious imbalance in numerical representation.

Once again, the personally designed program seems to be the most popular way of doing family education. Resources from "Family Clustering" and University Associates (Pfeiffer and Jones) are revealed as resource choices. The experience and training received in the laboratories has been useful for more than half of the participants responding. It also appears that the training received in the family laboratories is considered valuable by the churches of the participants in at least 50% of the cases.

The participation profile allows for comparison of the effects of the individual laboratories over the three-year period. Some of the data combines the various years of the laboratories for the purpose of accounting for staff members and a few leaders in training who participated in more than one laboratory. The productivity of applied leadership from all three laboratories is approximately the same, with from 24 - 31% of the persons responding involved in leading family education. Ecumenical participation and continued training are also evident. The influence of the laboratories on others and on churches increases over the span of the three years, and there are more participants involved with leadership teams in the 1977 laboratory. It's interesting to note that out of the 1975 laboratory when Margaret Sawin was present as a Consultant, only 4% of those responding indicate they are using her "Family Clustering" material. This can be interpreted as a reflection of the tension existent in the first laboratory around the issue of the training model being used. The use of Sawin's

material increases to 17% and 18% for 1976 and 1977. However, the data shows that all three laboratories were considered as "good experiences" regardless of tensions resulting from the design. The 1976 and 1977 laboratories effected greater change upon the participant's lives than did the 1975 laboratory. This is also reflected in the attitude of the staff as the design of the laboratory was emerging and being refined all the time. By 1977 better training was being offered and the value of the training had increased.

#### CONCLUSION DRAWN FROM THE STUDY

There is a definite need for this kind of training, particularly at a time when new forms of Christian education are in demand. The experience and training provided by these laboratories has been valuable and well received. The data indicates the training is usable when the participant returns home and that the commitment to the development of these new forms of Christian education is high. The emerging design of these three laboratories is directly related to their emerging value. When compared, the 1977 laboratory had a much more positive effect upon the participants than did the first two laboratories. It can be assumed that this increase in positive effect could continue as the design for the training is refined even more.

The imbalance in denominational participation tends to diminish the claim of ecumenical sponsorship, reveals a problem area for the planning team working with the design, and is an indicator for the level of readiness to participate within each denomination.

Above all, the value of intergenerational education is affirmed by this study. The number of people who responded to the opportunity for training and experience offered by these laboratories supports the marketability of intergenerational training. Efforts should be made to increase the denominational participation and the Family Education Development Laboratory should be continued.

## COMPUTER PRINTOUT

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THE DATA UTILIZED IN THIS REPORT WAS SUBMITTED ON INDIVIDUAL FORUM FOUNDATION RESPONSE SHEETS BY THE USER ORGANIZATION AND RECORDED BY OPTICAL SCANNING OR WAS KEYPUNCHED FROM QUESTIONNAIRES PROVIDED. THE INFORMATION CONTAINED HEREIN IS CERTIFIED CORRECT Barring INTENTIONAL ERRORS OF OMISSION OR COMMISSION.

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P01SEX PROFILE
M01XXXXXXXXXXXXX 28MAY 1978 FAMILY LAB EVALUATION--REV. CURTIS SMITH
C010 01MALE
C014 02FEMALE
C01 03NOT IDENTIFIED
F01010120 INVOLVEMENT IN FAMILY EDUCATION
F01022128 AFFECT OF FAMILY LABS
P02AGE PROFILE
M02XXXXXXXXXXXXX 28MAY 1978 FAMILY LAB EVALUATION--REV. CURTIS SMITH
F02010120 INVOLVEMENT IN FAMILY EDUCATION
F02022128 AFFECT OF FAMILY LABS
C02A 01YOUTH
C02C 01YOUTH
C02E 01YOUTH
C02G 01YOUTH
C02K 0221-29 YEARS
C02N 0330-39 YEARS
C02O 0440-49 YEARS
C02Q 0550-59 YEARS
C02S 0660-69 YEARS
C02U 0770+ YEARS
C02 08NOT IDENTIFIED
P03ROLE PROFILE
M03XX XXXXXXXXXXXX 28MAY 1978 FAMILY LAB EVALUATION--REV. CURTIS SMITH
C03A 01MOTHER
C03C 02FATHER
C03 03SON
C03G 04DAUGHTER
C03I 05FEMALE LEADER
C03K 06MALE LEADER
C03M 07FEMALE STAFF
C03O 08MALE STAFF
C03 09NOT IDENTIFIED
F03010120 INVOLVEMENT IN FAMILY EDUCATION
F03022128 AFFECT OF FAMILY LABS
P04DENOMINATIONAL PROFILE
M04XXX XXXXXXXXXXXX 28MAY 1978 FAMILY LAB EVALUATION--REV. CURTIS SMITH
C04A 01AMERICAN BAPTIST
C04C 02CATHOLIC
C04E 03EPISCOPAL
C04G 04LUTHERAN
C04I 05OTHER DENOMINATIONS
F04010120 INVOLVEMENT IN FAMILY EDUCATION
F04022128 AFFECT OF FAMILY LABS
P05PARTICIPATION PROFILE
M05XXXXX XXXXXXXX 28MAY 1978 FAMILY LAB EVALUATION--REV. CURTIS SMITH
C05 0 011975 LAB
C05 0 021976 LAB
C05 0 031977 LAB
C05 00 041975-76 LABS
C05 0 0 051975-77 LABS
C05 00 061976-77 LABS
C05 000 071975-76-77 LABS
C05 08NOT IDENTIFIED
F05010120 INVOLVEMENT IN FAMILY EDUCATION
F05022128 AFFECT OF FAMILY LABS
***END OF DIRECTIVES PROCESSING***

ENTERING SOMETHING SECTION
LEAVING SOMETHING SECTION
LEAVING SORTIN SECTION
ENTERING SORTOUT SECTION

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# Z E I T G E I S T      C O M M U N I C A T I O N S

## -----FAST FORUM (R) TECHNIQUE-----

ATTITUDINAL PROFILE REPORT    MAY 1976  
FAMILY LAB EVALUATION--REV. CURTIS SMITH    SEX PROFILE

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\*LEGEND:  
EXAMPLE OF THE POLARIZATION-CONSENSUS RATING FOR YES/NO QUESTIONS.

| POLARIZATION RATING                                                                                                                                                                                                              | PC RATING | CONSENSUS RATING                                                                                                                                                                                                                                                                                                  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1-----1                                                                                                                                                                                                                          | 1-----1   | 1-----1                                                                                                                                                                                                                                                                                                           |
| ( 75%-- 80)                                                                                                                                                                                                                      |           |                                                                                                                                                                                                                                                                                                                   |
| A MEASURE OF THE WEIGHT GIVEN AN IDEA OR QUESTION BY THE PEOPLE PARTICIPATING; THE POLARIZATION RATING IS THE PERCENTAGE OF PEOPLE PARTICIPATING WHO ANSWERED YES OR NO (EXCLUDING THOSE WHO ABSTAINED OR OBJECTED).             |           | A MEASURE OF THE OPINION GIVEN BY THOSE PEOPLE ANSWERING YES OR NO. ***** THE CONSENSUS RATING IS THE PERCENTAGE OF PEOPLE ANSWERING YES OF THOSE WHO ANSWERED YES OR NO, I.E., % POSITIVE RESPONSE                                                                                                               |
| THUS: A POLARIZATION RATING OF 100% MEANS EVERYONE PARTICIPATING ANSWERED YES OR NO. ***** A RATING OF 50% MEANS HALF ANSWERED YES OR NO. ***** A RATING OF 0% MEANS NO ONE ANSWERED YES OR NO (EVERYONE ABSTAINED OR OBJECTED). |           | THUS: A CONSENSUS RATING ABOVE 50 MEANS THE PEOPLE ANSWERING FAVORED AN IDEA -- UP TO 100 WHICH MEANS UNANIMOUSLY FAVORABLE A RATING OF 50 MEANS THEY WERE SPLIT -- HALF SAID YES AND HALF SAID NO; A RATING BELOW 50 MEANS THEY WERE AGAINST THE IDEA DOWN TO ZERO WHICH MEANS THEY WERE UNANIMOUSLY AGAINST IT. |

READ THE PC RATING CITED ABOVE AS \*75% HAD 80 CONSENSUS\* MEANING: 75% OF THOSE PERSONS PARTICIPATING WERE POLARIZED AND ANSWERED EITHER YES OR NO. \*\*\*\*\* AND OF THOSE PERSONS WHO ANSWERED YES OR NO, 80 OUT OF 100 ANSWERED YES (THUS 20 OUT OF 100 ANSWERED NO). THE POLARIZATION-CONSENSUS RATING, THEREFORE, ALLOWS ACCURATE AND EASY COMPARISON OF RESPONSES BETWEEN DIFFERENT-SIZED GROUPS AND ALSO TOTAL RESPONSES.

FOR FURTHER INSIGHTS ON THE KINDS OF QUESTIONS PEOPLE FEEL ABLE TO ANSWER WITHIN A GROUPING OF RELATED QUESTIONS, ALL QUESTIONS ARE RANKED AND REORDERED BY POLARIZATION RATING SHOWING THE WEIGHT. THAT IS, BOTH YES/NO AND MULTIPLE-CHOICE QUESTIONS ARE RANKED AND REORDERED BY THE PERCENTAGE OF PEOPLE WHO ANSWERED THE QUESTION WITH CLEAR YES/NO OR MULTIPLE-CHOICE RESPONSES -- EXCLUDING THOSE WHO ABSTAINED OR OBJECTED. THIS MAGNIFIES THE ANALYSIS OF THE DATA TO BETTER RESOLVE THE SOCIAL ATTITUDES OF THOSE WHO PARTICIPATED, I. E., THE CONCEPT OF \*SOCIAL RESOLVING POWER.\*

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01-01 (ORIGINAL QUESTION NO. 6)  
 01 INVOLVEMENT IN FAMILY EDUCATION  
 ARE YOU PRESENTLY INVOLVED AS A LEADER OF FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 15% | 85% | 0%                | 0% | (100%-- 15) | MALE           |
| 48    | 42% | 58% | 0%                | 0% | (100%-- 42) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 31% | 69% | 0%                | 0% | (100%-- 31) | TOTAL          |

02-01 (ORIGINAL QUESTION NO. 9)  
 HAVE YOU BEEN INVOLVED IN ANY ECUMENICAL (WITH OTHER DENOMINATIONS) FAMILY EDUCATION EXPERIENCES?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 48% | 52% | 0%                | 0% | (100%-- 48) | MALE           |
| 48    | 56% | 44% | 0%                | 0% | (100%-- 56) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 53% | 47% | 0%                | 0% | (100%-- 53) | TOTAL          |

03-01 (ORIGINAL QUESTION NO. 12)  
 HAVE YOU BEEN INVOLVED IN OTHER TRAINING EXPERIENCES SINCE YOUR INVOLVEMENT IN FAMILY LAB?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 33% | 67% | 0%                | 0% | (100%-- 33) | MALE           |
| 48    | 46% | 54% | 0%                | 0% | (100%-- 46) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 41% | 59% | 0%                | 0% | (100%-- 41) | TOTAL          |

04-01 (ORIGINAL QUESTION NO. 5)  
 ARE YOU PRESENTLY INVOLVED IN FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 27% | 70% | 3%                | 0% | ( 97%-- 28) | MALE           |
| 48    | 44% | 56% | 0%                | 0% | (100%-- 44) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 37% | 62% | 1%                | 0% | ( 99%-- 38) | TOTAL          |

05-01 (ORIGINAL QUESTION NO. 10)  
 HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION, EITHER AS FAMILIES OR AS INDIVIDUALS?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 61% | 36% | 3%                | 0% | ( 97%-- 63) | MALE           |
| 48    | 85% | 15% | 0%                | 0% | (100%-- 85) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 75% | 23% | 1%                | 0% | ( 99%-- 76) | TOTAL          |

06-01 (ORIGINAL QUESTION NO. 8)  
 HAVE YOU INFLUENCED YOUR CHURCH TO BE INVOLVED IN FAMILY EDUCATION?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 33% | 64% | 3%                | 0% | ( 97%-- 34) | MALE           |
| 48    | 67% | 31% | 2%                | 0% | ( 98%-- 68) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 53% | 44% | 2%                | 0% | ( 98%-- 54) | TOTAL          |



07-01 (ORIGINAL QUESTION NO. 11)  
HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION TRAINING?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 30% | 64% | 6%                | 0% | ( 94%-- 32) | MALE           |
| 48    | 65% | 35% | 0%                | 0% | (100%-- 65) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 51% | 47% | 2%                | 0% | ( 98%-- 52) | TOTAL          |

08-01 (ORIGINAL QUESTION NO. 13)  
DID YOU COME TO THE FAMILY LAB AS A MEMBER OF A LEADERSHIP TEAM?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 24% | 73% | 0%                | 3% | ( 97%-- 25) | MALE           |
| 48    | 23% | 75% | 2%                | 0% | ( 98%-- 23) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 23% | 74% | 1%                | 1% | ( 98%-- 24) | TOTAL          |

09-01 (ORIGINAL QUESTION NO. 15)  
HAVE YOU DEVELOPED WAYS TO ADAPT FAMILY EDUCATION INTO A TRADITIONAL CHRISTIAN EDUCATION PROGRAM?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 27% | 70% | 3%                | 0% | ( 97%-- 28) | MALE           |
| 48    | 48% | 50% | 2%                | 0% | ( 98%-- 49) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 40% | 58% | 2%                | 0% | ( 98%-- 41) | TOTAL          |

10-01 (ORIGINAL QUESTION NO. 2)  
WOULD YOU LIKE TO BE INVOLVED IN MORE EXPERIENCES OF FAMILY EDUCATION?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 82% | 12% | 6%                | 0% | ( 94%-- 87) | MALE           |
| 48    | 88% | 10% | 2%                | 0% | ( 98%-- 89) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 85% | 11% | 4%                | 0% | ( 96%-- 88) | TOTAL          |

11-01 (ORIGINAL QUESTION NO. 7)  
IS YOUR CHURCH OFFERING FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 36% | 55% | 9%                | 0% | ( 91%-- 40) | MALE           |
| 48    | 50% | 50% | 0%                | 0% | (100%-- 50) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 44% | 52% | 4%                | 0% | ( 96%-- 46) | TOTAL          |

12-01 (ORIGINAL QUESTION NO. 14)  
HAVE YOU JOINED A TEAM OF TRAINEES?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 33    | 12% | 85% | 3%                | 0% | ( 97%-- 13) | MALE           |
| 48    | 23% | 73% | 2%                | 2% | ( 96%-- 24) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 19% | 78% | 2%                | 1% | ( 96%-- 19) | TOTAL          |

13-01 (ORIGINAL QUESTION NO. 4)  
WOULD YOU RECOMMEND THE EXPERIENCE OF FAMILY EDUCATION TO OTHERS+

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|-------------|----------------|
| 33    | 73% | 12% | 15%               | ( 85%-- 86) | MALE           |
| 48    | 92% | 8%  | 0%                | (100%-- 92) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 84% | 10% | 6%                | ( 94%-- 89) | TOTAL          |

14-01 (ORIGINAL QUESTION NO. 3)  
DO YOU THINK FAMILY EDUCATION IS A GOOD WAY TO PROVIDE CHRISTIAN EDUCATION+

| TOTAL | YES | NO | ABSTAIN+OBJECTION | PC RATING * | CATEGORY       |
|-------|-----|----|-------------------|-------------|----------------|
| 33    | 79% | 6% | 15%               | ( 85%-- 93) | MALE           |
| 48    | 90% | 4% | 6%                | ( 94%-- 96) | FEMALE         |
| 0     | 0%  | 0% | 0%                | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 85% | 5% | 10%               | ( 90%-- 95) | TOTAL          |

15-01 (ORIGINAL QUESTION NO. 19)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING \*FAMILY CLUSTERING\* MATERIAL FROM MARGARET SAWIN+

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|-------------|----------------|
| 33    | 6%  | 82% | 12%               | ( 88%-- 7)  | MALE           |
| 48    | 17% | 75% | 8%                | ( 92%-- 18) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 12% | 78% | 10%               | ( 90%-- 14) | TOTAL          |

16-01 (ORIGINAL QUESTION NO. 1)  
WAS FAMILY LAB A GOOD EXPERIENCE FOR YOU+

| TOTAL | YES | NO | ABSTAIN+OBJECTION | PC RATING * | CATEGORY       |
|-------|-----|----|-------------------|-------------|----------------|
| 33    | 85% | 3% | 9%                | ( 88%-- 97) | MALE           |
| 48    | 85% | 4% | 8%                | ( 90%-- 95) | FEMALE         |
| 0     | 0%  | 0% | 0%                | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 85% | 4% | 9%                | ( 89%-- 96) | TOTAL          |

17-01 (ORIGINAL QUESTION NO. 20)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING A PERSONALLY DESIGNED PROGRAM FOR FAMILY EDUCATION+

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|-------------|----------------|
| 33    | 15% | 64% | 21%               | ( 79%-- 19) | MALE           |
| 48    | 35% | 56% | 8%                | ( 92%-- 39) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 27% | 59% | 14%               | ( 86%-- 31) | TOTAL          |

18-01 (ORIGINAL QUESTION NO. 17)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE GALLAGER MODEL FOR FAMILY EDUCATION+

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|-------------|----------------|
| 33    | 0%  | 79% | 21%               | ( 79%-- 0)  | MALE           |
| 48    | 22% | 85% | 13%               | ( 88%-- 2)  | FEMALE         |
| 0     | 0%  | 0%  | 0%                | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 1%  | 83% | 16%               | ( 84%-- 1)  | TOTAL          |

19-01 (ORIGINAL QUESTION NO. 16)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE PAULIST SERIES ON  
#FAMILY#

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|-------------|----------------|
| 33    | 3%  | 70% | 27%               | ( 73%-- 4)  | MALE           |
| 48    | 10% | 77% | 13%               | ( 88%-- 12) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 7%  | 74% | 19%               | ( 81%-- 9)  | TOTAL          |

20-01 (ORIGINAL QUESTION NO. 18)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING MATERIAL FROM PFEIFFER & JONES  
#STRUCTURED EXPERIENCES#

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|-------------|----------------|
| 33    | 9%  | 64% | 27%               | ( 73%-- 13) | MALE           |
| 48    | 15% | 73% | 13%               | ( 88%-- 17) | FEMALE         |
| 0     | 0%  | 0%  | 0%                | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 12% | 69% | 19%               | ( 81%-- 15) | TOTAL          |

## 02 AFFECT OF FAMILY LABS

21-02 (ORIGINAL QUESTION NO. 21)  
HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR LIFE AS THE RESULT OF YOUR  
FAMILY LAB EXPERIENCE#  
(A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE,  
(D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 33    | 3%  | 6%  | 52% | 24% | 15% | 0%      | 0%        | MALE           |
| 48    | 8%  | 15% | 38% | 27% | 13% | 0%      | 0%        | FEMALE         |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 6%  | 11% | 43% | 26% | 14% | 0%      | 0%        | TOTAL          |

22-02 (ORIGINAL QUESTION NO. 25)  
HAVE YOU BEEN ABLE TO USE YOUR EXPERIENCE OR TRAINING SINCE YOUR INVOLVEMENT  
IN FAMILY LAB#  
(A) VERY MUCH, (B) MUCH, (C) SOME, (D) VERY LITTLE, (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 33    | 9%  | 15% | 36% | 15% | 12% | 12%     | 0%        | MALE           |
| 48    | 19% | 17% | 42% | 13% | 8%  | 2%      | 0%        | FEMALE         |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 15% | 16% | 40% | 14% | 10% | 6%      | 0%        | TOTAL          |

23-02 (ORIGINAL QUESTION NO. 27)  
HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO ORGANIZATIONS OR  
GROUPS OUTSIDE YOUR OWN CHURCH#  
(A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE,  
(E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 33    | 6%  | 3%  | 18% | 15% | 39% | 18%     | 0%        | MALE           |
| 48    | 6%  | 15% | 33% | 13% | 29% | 2%      | 0%        | FEMALE         |
| 0     | 2%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 6%  | 10% | 27% | 14% | 33% | 9%      | 1%        | TOTAL          |

24-02 (ORIGINAL QUESTION NO. 28)  
 WHEN YOU WENT HOME FROM THE FAMILY LAB, TO WHOM DID YOU COMMUNICATE YOUR EXPERIENCE?  
 (A) TO FRIENDS, (B) TO MY PRIEST OR PASTER, (C) A CHRISTIAN EDUCATION LEADER, (D) OTHER TEACHERS, (E) TO SOME OR ALL OF THE ABOVE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 33    | 30% | 0%  | 6%  | 6%  | 45% | 9%      | 3%        | MALE           |
| 48    | 6%  | 6%  | 2%  | 4%  | 73% | 6%      | 2%        | FEMALE         |
| 0     | 2%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 16% | 4%  | 4%  | 5%  | 62% | 7%      | 2%        | TOTAL          |

25-02 (ORIGINAL QUESTION NO. 26)  
 HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO YOUR CHURCH?  
 (A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE, (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 33    | 3%  | 21% | 18% | 15% | 21% | 21%     | 0%        | MALE           |
| 48    | 15% | 25% | 29% | 10% | 17% | 4%      | 0%        | FEMALE         |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 10% | 23% | 25% | 12% | 19% | 11%     | 0%        | TOTAL          |

26-02 (ORIGINAL QUESTION NO. 22)  
 HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR FAMILY AS THE RESULT OF YOUR FAMILY LAB EXPERIENCE?  
 (A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE, (D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 33    | 3%  | 3%  | 48% | 15% | 21% | 9%      | 0%        | MALE           |
| 48    | 6%  | 2%  | 25% | 27% | 25% | 6%      | 8%        | FEMALE         |
| 0     | 8%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 5%  | 2%  | 35% | 22% | 23% | 7%      | 5%        | TOTAL          |

27-02 (ORIGINAL QUESTION NO. 23)  
 DID YOU MEET RESISTANCE TO YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU RETURNED HOME?  
 (A) GREAT RESISTANCE, (B) CONSIDERABLE RESISTANCE, (C) SOME RESISTANCE, (D) MINOR RESISTANCE, (E) NO RESISTANCE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 33    | 6%  | 6%  | 12% | 6%  | 36% | 27%     | 3%        | MALE           |
| 48    | 2%  | 15% | 17% | 19% | 31% | 15%     | 2%        | FEMALE         |
| 0     | 2%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 4%  | 12% | 15% | 14% | 33% | 20%     | 2%        | TOTAL          |

28-02 (ORIGINAL QUESTION NO. 24)  
 DID YOU RECEIVE SUPPORT FOR YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU RETURNED HOME?  
 (A) STRONG SUPPORT, (B) GOOD SUPPORT, (C) SOME SUPPORT, (D) LITTLE SUPPORT, (E) NO SUPPORT.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 33    | 3%  | 15% | 30% | 15% | 3%  | 27%     | 6%        | MALE           |
| 48    | 10% | 23% | 25% | 17% | 8%  | 15%     | 2%        | FEMALE         |
| 0     | 2%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 7%  | 20% | 27% | 16% | 6%  | 20%     | 4%        | TOTAL          |

# Z E I T G E I S T      C O M M U N I C A T I O N S

## -----FAST FORUM (P) TECHNIQUE-----

ATTITUDINAL PROFILE REPORT    MAY 1978  
FAMILY LAB EVALUATION--REV. CURTIS SMITH    AGE PROFILE

DISCLAIMER CLAUSE: THE PURPOSE OF THESE INFORMAL REPORTS IS TO COMMUNICATE IDEAS, ISSUES, AND PROBLEMS AMONG PEOPLE AS A PLATFORM FOR FUTURE, MEANINGFUL DISCUSSIONS OF CONCERNS. PARTICIPANTS ARE ASSISTED IN BECOMING AWARE OF THEIR OWN BELIEFS AS WELL AS OF THOSE INTELLECTUAL AND MORAL BELIEFS OF OTHERS--THE ZEITGEIST. THE VIEWS AND OPINIONS EXPRESSED HEREIN ARE THOSE OF THE INDIVIDUALS WHO PARTICIPATED AND DO NOT NECESSARILY REPRESENT THE OFFICIAL VIEWS OF THE PARENT GROUP OR SPONSORING ORGANIZATION. NOR WILL THE VIEWS EXPRESSED NECESSARILY REPRESENT THOSE OF THE SAME PARTICIPANTS AT A LATER PERIOD OF TIME; AS HUMANS WE EACH HAVE THE ABILITY TO RECEIVE NEW INFORMATION, CONSIDER IT, AND CHANGE.

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\*LEGEND:  
EXAMPLE OF THE POLARIZATION-CONSENSUS RATING FOR YES/NO QUESTIONS.

| POLARIZATION RATING                                                                                                                                                                                                  | PC RATING    | CONSENSUS RATING                                                                                                                                                                                    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1                                                                                                                                                                                                                    | 1            | 1                                                                                                                                                                                                   |
|                                                                                                                                                                                                                      | ( 75%-- 50 ) |                                                                                                                                                                                                     |
| A MEASURE OF THE WEIGHT GIVEN AN IDEA OR QUESTION BY THE PEOPLE PARTICIPATING. THE POLARIZATION RATING IS THE PERCENTAGE OF PEOPLE PARTICIPATING WHO ANSWERED YES OR NO (EXCLUDING THOSE WHO ABSTAINED OR OBJECTED). |              | A MEASURE OF THE OPINION GIVEN BY THOSE PEOPLE ANSWERING YES OR NO. ***** THE CONSENSUS RATING IS THE PERCENTAGE OF PEOPLE ANSWERING YES OF THOSE WHO ANSWERED YES OR NO, I.E., % POSITIVE RESPONSE |

THUS: A POLARIZATION RATING OF 100% MEANS EVERYONE PARTICIPATING ANSWERED YES OR NO. \*\*\*\*\* A RATING OF 50% MEANS HALF ANSWERED YES OR NO. \*\*\*\*\* A RATING OF 0% MEANS NO ONE ANSWERED YES OR NO (EVERYONE ABSTAINED OR OBJECTED).

THUS: A CONSENSUS RATING ABOVE 50 MEANS THE PEOPLE ANSWERING FAVORED AN IDEA -- UP TO 100 WHICH MEANS UNANIMOUSLY FAVORABLE. A RATING OF 50 MEANS THEY WERE SPLIT -- HALF SAID YES AND HALF SAID NO; A RATING BELOW 50 MEANS THEY WERE AGAINST THE IDEA DOWN TO ZERO WHICH MEANS THEY WERE UNANIMOUSLY AGAINST IT.

READ THE PC RATING CITED ABOVE AS \*75% HAD 80 CONSENSUS\* MEANING: 75% OF THOSE PERSONS PARTICIPATING WERE POLARIZED AND ANSWERED EITHER YES OR NO. \*\*\*\*\* AND OF THOSE PERSONS WHO ANSWERED YES OR NO, 80 OUT OF 100 ANSWERED YES (THUS 20 OUT OF 100 ANSWERED NO). THE POLARIZATION-CONSENSUS RATING, THEREFORE, ALLOWS ACCURATE AND EASY COMPARISON OF RESPONSES BETWEEN DIFFERENT-SIZED GROUPS AND ALSO TOTAL RESPONSES.

FOR FURTHER INSIGHTS ON THE KINDS OF QUESTIONS PEOPLE FEEL ABLE TO ANSWER WITHIN A GROUPING OF RELATED QUESTIONS, ALL QUESTIONS ARE RANKED AND REORDERED BY POLARIZATION RATING SHOWING THE WEIGHT. THAT IS, BOTH YES/NO AND MULTIPLE-CHOICE QUESTIONS ARE RANKED AND REORDERED BY THE PERCENTAGE OF PEOPLE WHO ANSWERED THE QUESTION WITH CLEAR YES/NO OR MULTIPLE-CHOICE RESPONSES -- EXCLUDING THOSE WHO ABSTAINED OR OBJECTED. THIS MAGNIFIES THE ANALYSIS OF THE DATA TO BETTER RESOLVE THE SOCIAL ATTITUDES OF THOSE WHO PARTICIPATED, I. E., THE CONCEPT OF \*SOCIAL RESOLVING POWER.\*

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01 INVOLVEMENT IN FAMILY EDUCATION  
 01-01 (ORIGINAL QUESTION NO. 6)  
 ARE YOU PRESENTLY INVOLVED AS A LEADER OF FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 20    | 0%  | 100% | 0%                | 0% | (100%-- 0)  | YOUTH          |
| 3     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 21-29 YEARS    |
| 27    | 44% | 56%  | 0%                | 0% | (100%-- 44) | 30-39 YEARS    |
| 20    | 25% | 75%  | 0%                | 0% | (100%-- 25) | 40-49 YEARS    |
| 9     | 78% | 22%  | 0%                | 0% | (100%-- 78) | 50-59 YEARS    |
| 2     | 50% | 50%  | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 31% | 69%  | 0%                | 0% | (100%-- 31) | TOTAL          |

02-01 (ORIGINAL QUESTION NO. 9)  
 HAVE YOU BEEN INVOLVED IN ANY ECUMENICAL (WITH OTHER DENOMINATIONS) FAMILY EDUCATION EXPERIENCES?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 20    | 50% | 50% | 0%                | 0% | (100%-- 50) | YOUTH          |
| 3     | 33% | 67% | 0%                | 0% | (100%-- 33) | 21-29 YEARS    |
| 27    | 48% | 52% | 0%                | 0% | (100%-- 48) | 30-39 YEARS    |
| 20    | 60% | 40% | 0%                | 0% | (100%-- 60) | 40-49 YEARS    |
| 9     | 67% | 33% | 0%                | 0% | (100%-- 67) | 50-59 YEARS    |
| 2     | 50% | 50% | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 53% | 47% | 0%                | 0% | (100%-- 53) | TOTAL          |

03-01 (ORIGINAL QUESTION NO. 12)  
 HAVE YOU BEEN INVOLVED IN OTHER TRAINING EXPERIENCES SINCE YOUR INVOLVEMENT IN FAMILY LAB?

| TOTAL | YES  | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|------|-------------------|----|-------------|----------------|
| 20    | 0%   | 100% | 0%                | 0% | (100%-- 0)  | YOUTH          |
| 3     | 0%   | 100% | 0%                | 0% | (100%-- 0)  | 21-29 YEARS    |
| 27    | 52%  | 48%  | 0%                | 0% | (100%-- 52) | 30-39 YEARS    |
| 20    | 55%  | 45%  | 0%                | 0% | (100%-- 55) | 40-49 YEARS    |
| 9     | 67%  | 33%  | 0%                | 0% | (100%-- 67) | 50-59 YEARS    |
| 2     | 100% | 0%   | 0%                | 0% | (100%--100) | 60-69 YEARS    |
| 0     | 0%   | 0%   | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%   | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 41%  | 59%  | 0%                | 0% | (100%-- 41) | TOTAL          |

04-01 (ORIGINAL QUESTION NO. 5)  
 ARE YOU PRESENTLY INVOLVED IN FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 20    | 10% | 85%  | 5%                | 0% | ( 95%-- 11) | YOUTH          |
| 3     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 21-29 YEARS    |
| 27    | 52% | 48%  | 0%                | 0% | (100%-- 52) | 30-39 YEARS    |
| 20    | 30% | 70%  | 0%                | 0% | (100%-- 30) | 40-49 YEARS    |
| 9     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 50-59 YEARS    |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 60-69 YEARS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 37% | 62%  | 1%                | 0% | ( 99%-- 38) | TOTAL          |

05-01 (ORIGINAL QUESTION NO. 10)  
HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION, EITHER AS  
FAMILIES OR AS INDIVIDUALS?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|----|-------------|----------------|
| 20    | 25%  | 70% | 5%                | 0% | ( 95%-- 26) | YOUTH          |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 21-29 YEARS    |
| 27    | 89%  | 11% | 0%                | 0% | (100%-- 89) | 30-39 YEARS    |
| 20    | 90%  | 10% | 0%                | 0% | (100%-- 90) | 40-49 YEARS    |
| 9     | 100% | 0%  | 0%                | 0% | (100%--100) | 50-59 YEARS    |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | 60-69 YEARS    |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 91    | 75%  | 23% | 1%                | 0% | ( 99%-- 76) | TOTAL          |

06-01 (ORIGINAL QUESTION NO. 8)  
HAVE YOU INFLUENCED YOUR CHURCH TO BE INVOLVED IN FAMILY EDUCATION?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|----|-------------|----------------|
| 20    | 0%   | 95% | 5%                | 0% | ( 95%-- 0)  | YOUTH          |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 21-29 YEARS    |
| 27    | 78%  | 19% | 4%                | 0% | ( 96%-- 81) | 30-39 YEARS    |
| 20    | 55%  | 45% | 0%                | 0% | (100%-- 55) | 40-49 YEARS    |
| 9     | 78%  | 22% | 0%                | 0% | (100%-- 78) | 50-59 YEARS    |
| 2     | 50%  | 50% | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 91    | 53%  | 44% | 2%                | 0% | ( 98%-- 54) | TOTAL          |

07-01 (ORIGINAL QUESTION NO. 11)  
HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION TRAINING?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|----|-------------|----------------|
| 20    | 5%   | 85% | 10%               | 0% | ( 90%-- 6)  | YOUTH          |
| 3     | 33%  | 67% | 0%                | 0% | (100%-- 33) | 21-29 YEARS    |
| 27    | 67%  | 33% | 0%                | 0% | (100%-- 67) | 30-39 YEARS    |
| 20    | 60%  | 40% | 0%                | 0% | (100%-- 60) | 40-49 YEARS    |
| 9     | 78%  | 22% | 0%                | 0% | (100%-- 78) | 50-59 YEARS    |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | 60-69 YEARS    |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 91    | 51%  | 47% | 2%                | 0% | ( 98%-- 52) | TOTAL          |

08-01 (ORIGINAL QUESTION NO. 13)  
DID YOU COME TO THE FAMILY LAB AS A MEMBER OF A LEADERSHIP TEAM?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 20    | 5%  | 95% | 0%                | 0% | (100%-- 5)  | YOUTH          |
| 3     | 33% | 67% | 0%                | 0% | (100%-- 33) | 21-29 YEARS    |
| 27    | 26% | 67% | 4%                | 4% | ( 93%-- 28) | 30-39 YEARS    |
| 20    | 25% | 75% | 0%                | 0% | (100%-- 25) | 40-49 YEARS    |
| 9     | 44% | 56% | 0%                | 0% | (100%-- 44) | 50-59 YEARS    |
| 2     | 50% | 50% | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 91    | 23% | 74% | 1%                | 1% | ( 98%-- 24) | TOTAL          |

09-01 (ORIGINAL QUESTION NO. 15)  
HAVE YOU DEVELOPED WAYS TO ADAPT FAMILY EDUCATION INTO A TRADITIONAL  
CHRISTIAN EDUCATION PROGRAM?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | YOUTH CATEGORY |
|-------|-----|------|-------------------|----|-------------|----------------|
| 20    | 5%  | 95%  | 0%                | 0% | (100%-- 5)  | YOUTH          |
| 3     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 21-29 YEARS    |
| 27    | 48% | 44%  | 7%                | 0% | (93%-- 52)  | 30-39 YEARS    |
| 20    | 60% | 40%  | 0%                | 0% | (100%-- 60) | 40-49 YEARS    |
| 9     | 56% | 44%  | 0%                | 0% | (100%-- 56) | 50-59 YEARS    |
| 2     | 50% | 50%  | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 40% | 58%  | 2%                | 0% | ( 98%-- 41) | TOTAL          |

10-01 (ORIGINAL QUESTION NO. 2)  
WOULD YOU LIKE TO BE INVOLVED IN MORE EXPERIENCES OF FAMILY EDUCATION?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | YOUTH CATEGORY |
|-------|------|-----|-------------------|----|-------------|----------------|
| 20    | 70%  | 25% | 5%                | 0% | ( 95%-- 74) | YOUTH          |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 21-29 YEARS    |
| 27    | 85%  | 7%  | 7%                | 0% | ( 93%-- 92) | 30-39 YEARS    |
| 20    | 90%  | 10% | 0%                | 0% | (100%-- 90) | 40-49 YEARS    |
| 9     | 100% | 0%  | 0%                | 0% | (100%--100) | 50-59 YEARS    |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | 60-69 YEARS    |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 85%  | 11% | 4%                | 0% | ( 96%-- 88) | TOTAL          |

11-01 (ORIGINAL QUESTION NO. 7)  
IS YOUR CHURCH OFFERING FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | YOUTH CATEGORY |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 20    | 30% | 55% | 15%               | 0% | ( 85%-- 35) | YOUTH          |
| 3     | 67% | 33% | 0%                | 0% | (100%-- 67) | 21-29 YEARS    |
| 27    | 52% | 48% | 0%                | 0% | (100%-- 52) | 30-39 YEARS    |
| 20    | 35% | 65% | 0%                | 0% | (100%-- 35) | 40-49 YEARS    |
| 9     | 67% | 33% | 0%                | 0% | (100%-- 67) | 50-59 YEARS    |
| 2     | 50% | 50% | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 44% | 52% | 4%                | 0% | ( 96%-- 46) | TOTAL          |

12-01 (ORIGINAL QUESTION NO. 14)  
HAVE YOU JOINED A TEAM OF TRAINERS?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | YOUTH CATEGORY |
|-------|-----|------|-------------------|----|-------------|----------------|
| 20    | 0%  | 95%  | 5%                | 0% | ( 95%-- 0)  | YOUTH          |
| 3     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 21-29 YEARS    |
| 27    | 19% | 74%  | 4%                | 4% | ( 93%-- 20) | 30-39 YEARS    |
| 20    | 30% | 70%  | 0%                | 0% | (100%-- 30) | 40-49 YEARS    |
| 9     | 33% | 67%  | 0%                | 0% | (100%-- 33) | 50-59 YEARS    |
| 2     | 50% | 50%  | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 19% | 78%  | 2%                | 1% | ( 96%-- 19) | TOTAL          |



13-01 (ORIGINAL QUESTION NO. 4)  
WOULD YOU RECOMMEND THE EXPERIENCE OF FAMILY EDUCATION TO OTHERS?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|----|-------------|----------------|
| 20    | 55%  | 25% | 20%               | 0% | ( 80%-- 69) | YOUTH          |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 21-29 YEARS    |
| 27    | 93%  | 7%  | 0%                | 0% | (100%-- 93) | 30-39 YEARS    |
| 20    | 90%  | 5%  | 5%                | 0% | ( 95%-- 95) | 40-49 YEARS    |
| 9     | 100% | 0%  | 0%                | 0% | (100%--100) | 50-59 YEARS    |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | 60-69 YEARS    |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 84%  | 10% | 6%                | 0% | ( 94%-- 89) | TOTAL          |

14-01 (ORIGINAL QUESTION NO. 3)  
DO YOU THINK FAMILY EDUCATION IS A GOOD WAY TO PROVIDE CHRISTIAN EDUCATION?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|----|-------------|----------------|
| 20    | 60%  | 0%  | 40%               | 0% | ( 60%--100) | YOUTH          |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 21-29 YEARS    |
| 27    | 93%  | 7%  | 0%                | 0% | (100%-- 93) | 30-39 YEARS    |
| 20    | 90%  | 10% | 0%                | 0% | (100%-- 90) | 40-49 YEARS    |
| 9     | 100% | 0%  | 0%                | 0% | (100%--100) | 50-59 YEARS    |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | 60-69 YEARS    |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 85%  | 5%  | 10%               | 0% | ( 90%-- 95) | TOTAL          |

15-01 (ORIGINAL QUESTION NO. 19)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING #FAMILY CLUSTERING# MATERIAL FROM MARGARET SAWIN?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 20    | 10% | 75% | 15%               | 0% | ( 85%-- 12) | YOUTH          |
| 3     | 33% | 67% | 0%                | 0% | (100%-- 33) | 21-29 YEARS    |
| 27    | 7%  | 85% | 7%                | 0% | ( 93%-- 6)  | 30-39 YEARS    |
| 20    | 10% | 80% | 10%               | 0% | ( 90%-- 11) | 40-49 YEARS    |
| 9     | 22% | 67% | 11%               | 0% | ( 89%-- 25) | 50-59 YEARS    |
| 2     | 50% | 50% | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 12% | 78% | 10%               | 0% | ( 90%-- 14) | TOTAL          |

16-01 (ORIGINAL QUESTION NO. 1)  
WAS FAMILY LAB A GOOD EXPERIENCE FOR YOU?

| TOTAL | YES  | NO | ABSTAIN+OBJECTION |     | PC RATING * | CATEGORY       |
|-------|------|----|-------------------|-----|-------------|----------------|
| 20    | 85%  | 0% | 15%               | 0%  | ( 85%--100) | YOUTH          |
| 3     | 100% | 0% | 0%                | 0%  | (100%--100) | 21-29 YEARS    |
| 27    | 81%  | 7% | 11%               | 0%  | ( 89%-- 92) | 30-39 YEARS    |
| 20    | 85%  | 5% | 5%                | 5%  | ( 90%-- 94) | 40-49 YEARS    |
| 9     | 100% | 0% | 0%                | 0%  | (100%--100) | 50-59 YEARS    |
| 2     | 50%  | 0% | 0%                | 50% | ( 50%--100) | 60-69 YEARS    |
| 0     | 0%   | 0% | 0%                | 0%  | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%   | 0% | 0%                | 0%  | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 85%  | 4% | 9%                | 2%  | ( 89%-- 96) | TOTAL          |

17-01 (ORIGINAL QUESTION NO. 20)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING A PERSONALLY DESIGNED PROGRAM FOR FAMILY EDUCATION?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 20    | 10% | 60%  | 30%               | 0% | ( 70%-- 14) | YOUTH          |
| 3     | 0%  | 67%  | 33%               | 0% | ( 67%-- 0)  | 21-29 YEARS    |
| 27    | 30% | 63%  | 7%                | 0% | ( 93%-- 32) | 30-39 YEARS    |
| 20    | 30% | 60%  | 10%               | 0% | ( 90%-- 33) | 40-49 YEARS    |
| 9     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 50-59 YEARS    |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 60-69 YEARS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 27% | 59%  | 14%               | 0% | ( 86%-- 31) | TOTAL          |

18-01 (ORIGINAL QUESTION NO. 17)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE GALLAGER MODEL FOR FAMILY EDUCATION?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 20    | 0%  | 70%  | 30%               | 0% | ( 70%-- 0)  | YOUTH          |
| 3     | 0%  | 67%  | 33%               | 0% | ( 67%-- 0)  | 21-29 YEARS    |
| 27    | 0%  | 89%  | 11%               | 0% | ( 89%-- 0)  | 30-39 YEARS    |
| 20    | 0%  | 90%  | 10%               | 0% | ( 90%-- 0)  | 40-49 YEARS    |
| 9     | 11% | 78%  | 11%               | 0% | ( 89%-- 13) | 50-59 YEARS    |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 60-69 YEARS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 1%  | 83%  | 16%               | 0% | ( 84%-- 1)  | TOTAL          |

19-01 (ORIGINAL QUESTION NO. 16)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE PAULIST SERIES ON #FAMILY#

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 20    | 0%  | 65% | 35%               | 0% | ( 65%-- 0)  | YOUTH          |
| 3     | 0%  | 67% | 33%               | 0% | ( 67%-- 0)  | 21-29 YEARS    |
| 27    | 11% | 74% | 15%               | 0% | ( 85%-- 13) | 30-39 YEARS    |
| 20    | 5%  | 85% | 10%               | 0% | ( 90%-- 16) | 40-49 YEARS    |
| 9     | 11% | 78% | 11%               | 0% | ( 89%-- 13) | 50-59 YEARS    |
| 2     | 50% | 50% | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 7%  | 74% | 19%               | 0% | ( 81%-- 9)  | TOTAL          |

20-01 (ORIGINAL QUESTION NO. 19)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING MATERIAL FROM PFEIFFER & JONES #STRUCTURED EXPERIENCES#

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 20    | 0%  | 65% | 35%               | 0% | ( 65%-- 0)  | YOUTH          |
| 3     | 0%  | 67% | 33%               | 0% | ( 67%-- 0)  | 21-29 YEARS    |
| 27    | 11% | 74% | 15%               | 0% | ( 85%-- 13) | 30-39 YEARS    |
| 20    | 20% | 70% | 10%               | 0% | ( 90%-- 22) | 40-49 YEARS    |
| 9     | 22% | 67% | 11%               | 0% | ( 89%-- 25) | 50-59 YEARS    |
| 2     | 50% | 50% | 0%                | 0% | (100%-- 50) | 60-69 YEARS    |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 12% | 69% | 19%               | 0% | ( 81%-- 15) | TOTAL          |

21-02 (ORIGINAL QUESTION NO. 21)  
 02 AFFECT OF FAMILY LABS  
 HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR LIFE AS THE RESULT OF YOUR  
 FAMILY LAB EXPERIENCE?  
 (A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE,  
 (D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B) | (C)  | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|------|-----|-----|---------|-----------|----------------|
| 20    | 0%  | 10% | 45%  | 20% | 25% | 0%      | 0%        | YOUTH          |
| 3     | 0%  | 0%  | 100% | 0%  | 0%  | 0%      | 0%        | 21-29 YEARS    |
| 27    | 4%  | 11% | 44%  | 30% | 11% | 0%      | 0%        | 30-39 YEARS    |
| 20    | 5%  | 10% | 35%  | 35% | 15% | 0%      | 0%        | 40-49 YEARS    |
| 9     | 33% | 22% | 33%  | 11% | 0%  | 0%      | 0%        | 50-59 YEARS    |
| 2     | 0%  | 0%  | 50%  | 50% | 0%  | 0%      | 0%        | 60-69 YEARS    |
| 0     | 0%  | 0%  | 0%   | 0%  | 0%  | 0%      | 0%        | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%   | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 6%  | 11% | 43%  | 26% | 14% | 0%      | 0%        | TOTAL          |

22-02 (ORIGINAL QUESTION NO. 25)  
 HAVE YOU BEEN ABLE TO USE YOUR EXPERIENCE OR TRAINING SINCE YOUR INVOLVEMENT  
 IN FAMILY LAB?  
 (A) VERY MUCH, (B) MUCH, (C) SOME, (D) VERY LITTLE, (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 20    | 5%  | 5%  | 20% | 15% | 35% | 20%     | 0%        | YOUTH          |
| 3     | 0%  | 0%  | 67% | 33% | 0%  | 0%      | 0%        | 21-29 YEARS    |
| 27    | 11% | 26% | 48% | 7%  | 4%  | 4%      | 0%        | 30-39 YEARS    |
| 20    | 25% | 15% | 40% | 20% | 0%  | 0%      | 0%        | 40-49 YEARS    |
| 9     | 33% | 11% | 44% | 11% | 0%  | 0%      | 0%        | 50-59 YEARS    |
| 2     | 0%  | 50% | 50% | 0%  | 0%  | 0%      | 0%        | 60-69 YEARS    |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 15% | 16% | 40% | 14% | 10% | 6%      | 0%        | TOTAL          |

23-02 (ORIGINAL QUESTION NO. 27)  
 HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO ORGANIZATIONS OR  
 GROUPS OUTSIDE YOUR OWN CHURCH?  
 (A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE,  
 (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D)  | (E)  | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|------|------|---------|-----------|----------------|
| 20    | 0%  | 0%  | 10% | 5%   | 60%  | 25%     | 0%        | YOUTH          |
| 3     | 0%  | 0%  | 0%  | 0%   | 100% | 0%      | 0%        | 21-29 YEARS    |
| 27    | 4%  | 11% | 37% | 15%  | 26%  | 4%      | 4%        | 30-39 YEARS    |
| 20    | 5%  | 11% | 30% | 20%  | 25%  | 5%      | 0%        | 40-49 YEARS    |
| 9     | 33% | 22% | 44% | 0%   | 0%   | 0%      | 0%        | 50-59 YEARS    |
| 2     | 0%  | 0%  | 0%  | 100% | 0%   | 0%      | 0%        | 60-69 YEARS    |
| 0     | 0%  | 0%  | 0%  | 0%   | 0%   | 0%      | 0%        | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%  | 0%   | 0%   | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 6%  | 10% | 27% | 14%  | 33%  | 9%      | 1%        | TOTAL          |

24-02 (ORIGINAL QUESTION NO. 28)  
 WHEN YOU WENT HOME FROM THE FAMILY LAB, TO WHOM DID YOU COMMUNICATE YOUR  
 EXPERIENCE?  
 (A) TO FRIENDS, (B) TO MY PRIEST OR PASTER, (C) A CHRISTIAN EDUCATION  
 LEADER, (D) OTHER TEACHERS, (E) TO SOME OR ALL OF THE ABOVE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 20    | 45% | 0%  | 0%  | 5%  | 30% | 20%     | 0%        | YOUTH          |
| 3     | 33% | 0%  | 0%  | 0%  | 67% | 0%      | 0%        | 21-29 YEARS    |
| 27    | 7%  | 4%  | 4%  | 4%  | 74% | 4%      | 4%        | 30-39 YEARS    |
| 20    | 0%  | 5%  | 10% | 5%  | 75% | 5%      | 0%        | 40-49 YEARS    |
| 9     | 11% | 11% | 0%  | 11% | 67% | 0%      | 0%        | 50-59 YEARS    |
| 2     | 0%  | 0%  | 0%  | 0%  | 50% | 0%      | 50%       | 60-69 YEARS    |
| 0     | 50% | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 16% | 4%  | 4%  | 5%  | 62% | 7%      | 2%        | TOTAL          |

25-02 (ORIGINAL QUESTION NO. 26)  
HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO YOUR CHURCH?  
(A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE,  
(E) NOT AT ALL.

| TOTAL | (A) | (B)  | (C) | (D) | (E) | ABSTAIN | OBJECTION | YOUTH CATEGORY |
|-------|-----|------|-----|-----|-----|---------|-----------|----------------|
| 20    | 0%  | 5%   | 15% | 20% | 35% | 25%     | 0%        | 21-29 YEARS    |
| 3     | 0%  | 33%  | 33% | 0%  | 33% | 0%      | 0%        | 30-39 YEARS    |
| 27    | 11% | 22%  | 37% | 15% | 7%  | 7%      | 0%        | 40-49 YEARS    |
| 20    | 10% | 35%  | 15% | 10% | 20% | 10%     | 0%        | 50-59 YEARS    |
| 9     | 33% | 22%  | 33% | 0%  | 11% | 0%      | 0%        | 60-69 YEARS    |
| 2     | 0%  | 100% | 0%  | 0%  | 0%  | 0%      | 0%        | 70+ YEARS      |
| 0     | 0%  | 0%   | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 10% | 23%  | 25% | 12% | 19% | 11%     | 0%        | TOTAL          |

26-02 (ORIGINAL QUESTION NO. 22)  
HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR FAMILY AS THE RESULT OF YOUR FAMILY LAB EXPERIENCE?  
(A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE,  
(D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B) | (C)  | (D)  | (E) | ABSTAIN | OBJECTION | YOUTH CATEGORY |
|-------|-----|-----|------|------|-----|---------|-----------|----------------|
| 20    | 5%  | 0%  | 50%  | 20%  | 15% | 10%     | 0%        | 21-29 YEARS    |
| 3     | 0%  | 0%  | 100% | 0%   | 0%  | 0%      | 0%        | 30-39 YEARS    |
| 27    | 4%  | 7%  | 22%  | 26%  | 26% | 7%      | 7%        | 40-49 YEARS    |
| 20    | 0%  | 0%  | 40%  | 15%  | 35% | 10%     | 0%        | 50-59 YEARS    |
| 9     | 22% | 0%  | 11%  | 22%  | 22% | 0%      | 22%       | 60-69 YEARS    |
| 2     | 0%  | 0%  | 0%   | 100% | 0%  | 0%      | 0%        | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%   | 0%   | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 5%  | 2%  | 35%  | 22%  | 23% | 7%      | 5%        | TOTAL          |

27-02 (ORIGINAL QUESTION NO. 23)  
DID YOU MEET RESISTANCE TO YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU RETURNED HOME?  
(A) GREAT RESISTANCE, (B) CONSIDERABLE RESISTANCE, (C) SOME RESISTANCE,  
(D) MINOR RESISTANCE, (E) NO RESISTANCE.

| TOTAL | (A) | (B) | (C)  | (D) | (E) | ABSTAIN | OBJECTION | YOUTH CATEGORY |
|-------|-----|-----|------|-----|-----|---------|-----------|----------------|
| 20    | 5%  | 0%  | 10%  | 5%  | 30% | 50%     | 0%        | 21-29 YEARS    |
| 3     | 0%  | 33% | 33%  | 0%  | 0%  | 33%     | 0%        | 30-39 YEARS    |
| 27    | 4%  | 11% | 15%  | 22% | 37% | 7%      | 4%        | 40-49 YEARS    |
| 20    | 5%  | 20% | 15%  | 10% | 30% | 15%     | 5%        | 50-59 YEARS    |
| 9     | 0%  | 22% | 0%   | 22% | 56% | 0%      | 0%        | 60-69 YEARS    |
| 2     | 0%  | 0%  | 100% | 0%  | 0%  | 0%      | 0%        | 70+ YEARS      |
| 0     | 0%  | 0%  | 0%   | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 4%  | 12% | 15%  | 14% | 33% | 20%     | 2%        | TOTAL          |

28-02 (ORIGINAL QUESTION NO. 24)  
DID YOU RECEIVE SUPPORT FOR YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU RETURNED HOME?  
(A) STRONG SUPPORT, (B) GOOD SUPPORT, (C) SOME SUPPORT, (D) LITTLE SUPPORT,  
(E) NO SUPPORT.

| TOTAL | (A) | (B)  | (C) | (D) | (E) | ABSTAIN | OBJECTION | YOUTH CATEGORY |
|-------|-----|------|-----|-----|-----|---------|-----------|----------------|
| 20    | 0%  | 10%  | 10% | 25% | 0%  | 50%     | 5%        | 21-29 YEARS    |
| 3     | 0%  | 0%   | 67% | 0%  | 0%  | 33%     | 0%        | 30-39 YEARS    |
| 27    | 4%  | 30%  | 37% | 15% | 4%  | 7%      | 4%        | 40-49 YEARS    |
| 20    | 10% | 10%  | 35% | 15% | 10% | 15%     | 5%        | 50-59 YEARS    |
| 9     | 33% | 22%  | 11% | 11% | 22% | 0%      | 0%        | 60-69 YEARS    |
| 2     | 0%  | 100% | 0%  | 0%  | 0%  | 0%      | 0%        | 70+ YEARS      |
| 0     | 0%  | 0%   | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 7%  | 20%  | 27% | 16% | 6%  | 20%     | 4%        | TOTAL          |

# Z E I T G E I S T     C O M M U N I C A T I O N S -----FAST FORUM (P) TECHNIQUE-----

ATTITUDINAL PROFILE REPORT    MAY 197F  
FAMILY LAB EVALUATION--REV. CURTIS SMITH    ROLE PROFILE

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## THE FORUM FOUNDATION

\*LEGEND:  
EXAMPLE OF THE POLARIZATION-CONSENSUS RATING FOR YES/NO QUESTIONS.

| POLARIZATION RATING                                                                                                                                                                                                  | PC RATING    | CONSENSUS RATING                                                                                                                                                                                    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1                                                                                                                                                                                                                    | 1            | 1                                                                                                                                                                                                   |
|                                                                                                                                                                                                                      | ( 75%-- 80 ) |                                                                                                                                                                                                     |
| A MEASURE OF THE WEIGHT GIVEN AN IDEA OR QUESTION BY THE PEOPLE PARTICIPATING. THE POLARIZATION RATING IS THE PERCENTAGE OF PEOPLE PARTICIPATING WHO ANSWERED YES OR NO (EXCLUDING THOSE WHO ABSTAINED OR OBJECTED). |              | A MEASURE OF THE OPINION GIVEN BY THOSE PEOPLE ANSWERING YES OR NO. ***** THE CONSENSUS RATING IS THE PERCENTAGE OF PEOPLE ANSWERING YES OF THOSE WHO ANSWERED YES OR NO, I.E., 7 POSITIVE RESPONSE |

THUS: A POLARIZATION RATING OF 100% MEANS EVERYONE PARTICIPATING ANSWERED YES OR NO. \*\*\*\*\* A RATING OF 50% MEANS HALF ANSWERED YES OR NO. \*\*\*\*\* A RATING OF 0% MEANS NO ONE ANSWERED YES OR NO (EVERYONE ABSTAINED OR OBJECTED).

THUS: A CONSENSUS RATING ABOVE 50 MEANS THE PEOPLE ANSWERING FAVORED AN IDEA -- UP TO 100 WHICH MEANS UNANIMOUSLY FAVORABLE A RATING OF 50 MEANS THEY WERE SPLIT -- HALF SAID YES AND HALF SAID NO; A RATING BELOW 50 MEANS THEY WERE AGAINST THE IDEA DOWN TO ZERO WHICH MEANS THEY WERE UNANIMOUSLY AGAINST IT.

READ THE PC RATING CITED ABOVE AS \*75% HAD 80 CONSENSUS\* MEANING: 75% OF THOSE PERSONS PARTICIPATING WERE POLARIZED AND ANSWERED EITHER YES OR NO. \*\*\*\*\* AND OF THOSE PERSONS WHO ANSWERED YES OR NO, 80 OUT OF 100 ANSWERED YES (THUS 20 OUT OF 100 ANSWERED NO). THE POLARIZATION-CONSENSUS RATING, THEREFORE, ALLOWS ACCURATE AND EASY COMPARISON OF RESPONSES BETWEEN DIFFERENT-SIZED GROUPS AND ALSO TOTAL RESPONSES.

FOR FURTHER INSIGHTS ON THE KINDS OF QUESTIONS PEOPLE FEEL ABLE TO ANSWER WITHIN A GROUPING OF RELATED QUESTIONS, ALL QUESTIONS ARE RANKED AND REORDERED BY POLARIZATION RATING SHOWING THE WEIGHT. THAT IS, BOTH YES/NO AND MULTIPLE-CHOICE QUESTIONS ARE RANKED AND REORDERED BY THE PERCENTAGE OF PEOPLE WHO ANSWERED THE QUESTION WITH CLEAR YES/NO OR MULTIPLE-CHOICE RESPONSES -- EXCLUDING THOSE WHO ABSTAINED OR OBJECTED. THIS MAGNIFIES THE ANALYSIS OF THE DATA TO BETTER RESOLVE THE SOCIAL ATTITUDES OF THOSE WHO PARTICIPATED, I. E., THE CONCEPT OF \*SOCIAL RESOLVING POWER.\*

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01 INVOLVEMENT IN FAMILY EDUCATION  
 01-01 (ORIGINAL QUESTION NO. 6)  
 ARE YOU PRESENTLY INVOLVED AS A LEADER OF FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 9     | 11% | 89%  | 0%                | 0% | (100%-- 11) | MOTHER         |
| 7     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | FATHER         |
| 15    | 0%  | 100% | 0%                | 0% | (100%-- 0)  | SON            |
| 5     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | DAUGHTER       |
| 27    | 48% | 52%  | 0%                | 0% | (100%-- 48) | FEMALE LEADER  |
| 7     | 29% | 71%  | 0%                | 0% | (100%-- 29) | MALE LEADER    |
| 7     | 86% | 14%  | 0%                | 0% | (100%-- 86) | FEMALE STAFF   |
| 4     | 75% | 25%  | 0%                | 0% | (100%-- 75) | MALE STAFF     |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 31% | 69%  | 0%                | 0% | (100%-- 31) | TOTAL          |

02 HAVE YOU BEEN INVOLVED IN ANY ECUMENICAL (WITH OTHER DENOMINATIONS) FAMILY EDUCATION EXPERIENCES?

02-01 (ORIGINAL QUESTION NO. 9)

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|----|-------------|----------------|
| 9     | 44%  | 56% | 0%                | 0% | (100%-- 44) | MOTHER         |
| 7     | 43%  | 57% | 0%                | 0% | (100%-- 43) | FATHER         |
| 15    | 47%  | 53% | 0%                | 0% | (100%-- 47) | SON            |
| 5     | 60%  | 40% | 0%                | 0% | (100%-- 60) | DAUGHTER       |
| 27    | 52%  | 48% | 0%                | 0% | (100%-- 52) | FEMALE LEADER  |
| 7     | 22%  | 78% | 0%                | 0% | (100%-- 22) | MALE LEADER    |
| 7     | 29%  | 71% | 0%                | 0% | (100%-- 29) | FEMALE STAFF   |
| 4     | 86%  | 14% | 0%                | 0% | (100%-- 86) | MALE STAFF     |
| 0     | 100% | 0%  | 0%                | 0% | (100%--100) | NOT IDENTIFIED |
| 81    | 53%  | 47% | 0%                | 0% | (100%-- 53) | TOTAL          |

03 HAVE YOU BEEN INVOLVED IN OTHER TRAINING EXPERIENCES SINCE YOUR INVOLVEMENT IN FAMILY LAB?

03-01 (ORIGINAL QUESTION NO. 12)

| TOTAL | YES  | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|------|-------------------|----|-------------|----------------|
| 9     | 33%  | 67%  | 0%                | 0% | (100%-- 33) | MOTHER         |
| 7     | 43%  | 57%  | 0%                | 0% | (100%-- 43) | FATHER         |
| 15    | 0%   | 100% | 0%                | 0% | (100%-- 0)  | SON            |
| 5     | 0%   | 100% | 0%                | 0% | (100%-- 0)  | DAUGHTER       |
| 27    | 44%  | 56%  | 0%                | 0% | (100%-- 44) | FEMALE LEADER  |
| 7     | 71%  | 29%  | 0%                | 0% | (100%-- 71) | MALE LEADER    |
| 7     | 100% | 0%   | 0%                | 0% | (100%--100) | FEMALE STAFF   |
| 4     | 75%  | 25%  | 0%                | 0% | (100%-- 75) | MALE STAFF     |
| 0     | 0%   | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 41%  | 59%  | 0%                | 0% | (100%-- 41) | TOTAL          |

04 ARE YOU PRESENTLY INVOLVED IN FAMILY EDUCATION OF ANY TYPE?

04-01 (ORIGINAL QUESTION NO. 5)

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 9     | 22% | 78%  | 0%                | 0% | (100%-- 22) | MOTHER         |
| 7     | 14% | 86%  | 0%                | 0% | (100%-- 14) | FATHER         |
| 15    | 13% | 80%  | 7%                | 0% | ( 93%-- 14) | SON            |
| 5     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | DAUGHTER       |
| 27    | 52% | 48%  | 0%                | 0% | (100%-- 52) | FEMALE LEADER  |
| 7     | 43% | 57%  | 0%                | 0% | (100%-- 43) | MALE LEADER    |
| 7     | 71% | 29%  | 0%                | 0% | (100%-- 71) | FEMALE STAFF   |
| 4     | 75% | 25%  | 0%                | 0% | (100%-- 75) | MALE STAFF     |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 37% | 62%  | 1%                | 0% | ( 99%-- 38) | TOTAL          |

05-01 (ORIGINAL QUESTION NO. 10)  
HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION, EITHER AS FAMILIES OR AS INDIVIDUALS?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|----|-------------|----------------|
| 9     | 78%  | 22% | 0%                | 0% | (100%-- 78) | MOTHER         |
| 7     | 86%  | 14% | 0%                | 0% | (100%-- 86) | FATHER         |
| 15    | 20%  | 73% | 7%                | 0% | ( 93%-- 21) | SON            |
| 5     | 40%  | 60% | 0%                | 0% | (100%-- 40) | DAUGHTER       |
| 27    | 93%  | 7%  | 0%                | 0% | (100%-- 93) | FEMALE LEADER  |
| 7     | 100% | 0%  | 0%                | 0% | (100%--100) | MALE LEADER    |
| 7     | 100% | 0%  | 0%                | 0% | (100%--100) | FEMALE STAFF   |
| 4     | 100% | 0%  | 0%                | 0% | (100%--100) | MALE STAFF     |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 75%  | 23% | 1%                | 0% | ( 99%-- 76) | TOTAL          |

06-01 (ORIGINAL QUESTION NO. 8)  
HAVE YOU INFLUENCED YOUR CHURCH TO BE INVOLVED IN FAMILY EDUCATION?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 9     | 56% | 44%  | 0%                | 0% | (100%-- 56) | MOTHER         |
| 7     | 29% | 71%  | 0%                | 0% | (100%-- 29) | FATHER         |
| 15    | 0%  | 93%  | 7%                | 0% | ( 93%-- 0)  | SON            |
| 5     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | DAUGHTER       |
| 27    | 78% | 19%  | 4%                | 0% | ( 96%-- 81) | FEMALE LEADER  |
| 7     | 86% | 14%  | 0%                | 0% | (100%-- 86) | MALE LEADER    |
| 7     | 86% | 14%  | 0%                | 0% | (100%-- 86) | FEMALE STAFF   |
| 4     | 75% | 25%  | 0%                | 0% | (100%-- 75) | MALE STAFF     |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 53% | 44%  | 2%                | 0% | ( 98%-- 54) | TOTAL          |

07-01 (ORIGINAL QUESTION NO. 11)  
HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION TRAINING?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 9     | 56% | 44%  | 0%                | 0% | (100%-- 56) | MOTHER         |
| 7     | 14% | 86%  | 0%                | 0% | (100%-- 14) | FATHER         |
| 15    | 7%  | 80%  | 13%               | 0% | ( 87%-- 8)  | SON            |
| 5     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | DAUGHTER       |
| 27    | 74% | 26%  | 0%                | 0% | (100%-- 74) | FEMALE LEADER  |
| 7     | 71% | 29%  | 0%                | 0% | (100%-- 71) | MALE LEADER    |
| 7     | 86% | 14%  | 0%                | 0% | (100%-- 86) | FEMALE STAFF   |
| 4     | 75% | 25%  | 0%                | 0% | (100%-- 75) | MALE STAFF     |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 91    | 51% | 47%  | 2%                | 0% | ( 98%-- 52) | TOTAL          |

08-01 (ORIGINAL QUESTION NO. 13)  
DID YOU COME TO THE FAMILY LAB AS A MEMBER OF A LEADERSHIP TEAM?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |     | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|-----|-------------|----------------|
| 9     | 0%  | 100% | 0%                | 0%  | (100%-- 0)  | MOTHER         |
| 7     | 0%  | 100% | 0%                | 0%  | (100%-- 0)  | FATHER         |
| 15    | 7%  | 93%  | 0%                | 0%  | (100%-- 7)  | SON            |
| 5     | 0%  | 100% | 0%                | 0%  | (100%-- 0)  | DAUGHTER       |
| 27    | 30% | 67%  | 4%                | 0%  | ( 96%-- 31) | FEMALE LEADER  |
| 7     | 57% | 29%  | 0%                | 14% | ( 86%-- 67) | MALE LEADER    |
| 7     | 43% | 57%  | 0%                | 0%  | (100%-- 43) | FEMALE STAFF   |
| 4     | 75% | 25%  | 0%                | 0%  | (100%-- 75) | MALE STAFF     |
| 0     | 0%  | 0%   | 0%                | 0%  | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 23% | 74%  | 1%                | 1%  | ( 98%-- 24) | TOTAL          |

09-01 (ORIGINAL QUESTION NO. 15)  
HAVE YOU DEVELOPED WAYS TO ADAPT FAMILY EDUCATION INTO A TRADITIONAL  
CHRISTIAN EDUCATION PROGRAM?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 9     | 33% | 67%  | 0%                | 0% | (100%-- 33) | MOTHER         |
| 7     | 14% | 71%  | 14%               | 0% | (86%-- 17)  | FATHER         |
| 15    | 7%  | 93%  | 0%                | 0% | (100%-- 7)  | SON            |
| 5     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | DAUGHTER       |
| 27    | 59% | 37%  | 4%                | 0% | (96%-- 62)  | FEMALE LEADER  |
| 7     | 57% | 43%  | 0%                | 0% | (100%-- 57) | MALE LEADER    |
| 7     | 57% | 43%  | 0%                | 0% | (100%-- 57) | FEMALE STAFF   |
| 4     | 75% | 25%  | 0%                | 0% | (100%-- 75) | MALE STAFF     |
| 0     | 0%  | 0%   | 0%                | 0% | (0%-- 0)    | NOT IDENTIFIED |
| 81    | 40% | 58%  | 2%                | 0% | (96%-- 41)  | TOTAL          |

10-01 (ORIGINAL QUESTION NO. 2)  
WOULD YOU LIKE TO BE INVOLVED IN MORE EXPERIENCES OF FAMILY EDUCATION?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING *  | CATEGORY       |
|-------|------|-----|-------------------|----|--------------|----------------|
| 9     | 89%  | 11% | 0%                | 0% | (100%-- 89)  | MOTHER         |
| 7     | 86%  | 14% | 0%                | 0% | (100%-- 86)  | FATHER         |
| 15    | 73%  | 20% | 7%                | 0% | (93%-- 79)   | SON            |
| 5     | 60%  | 40% | 0%                | 0% | (100%-- 60)  | DAUGHTER       |
| 27    | 89%  | 7%  | 4%                | 0% | (96%-- 92)   | FEMALE LEADER  |
| 7     | 86%  | 0%  | 14%               | 0% | (86%-- 100)  | MALE LEADER    |
| 7     | 100% | 0%  | 0%                | 0% | (100%-- 100) | FEMALE STAFF   |
| 4     | 100% | 0%  | 0%                | 0% | (100%-- 100) | MALE STAFF     |
| 0     | 0%   | 0%  | 0%                | 0% | (0%-- 0)     | NOT IDENTIFIED |
| 81    | 85%  | 11% | 4%                | 0% | (96%-- 88)   | TOTAL          |

11-01 (ORIGINAL QUESTION NO. 7)  
IS YOUR CHURCH OFFERING FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|-----|-------------------|----|-------------|----------------|
| 9     | 22% | 78% | 0%                | 0% | (100%-- 22) | MOTHER         |
| 7     | 29% | 71% | 0%                | 0% | (100%-- 29) | FATHER         |
| 15    | 33% | 47% | 20%               | 0% | (80%-- 42)  | SON            |
| 5     | 20% | 80% | 0%                | 0% | (100%-- 20) | DAUGHTER       |
| 27    | 67% | 33% | 0%                | 0% | (100%-- 67) | FEMALE LEADER  |
| 7     | 43% | 57% | 0%                | 0% | (100%-- 43) | MALE LEADER    |
| 7     | 43% | 57% | 0%                | 0% | (100%-- 43) | FEMALE STAFF   |
| 4     | 50% | 50% | 0%                | 0% | (100%-- 50) | MALE STAFF     |
| 0     | 0%  | 0%  | 0%                | 0% | (0%-- 0)    | NOT IDENTIFIED |
| 81    | 44% | 52% | 4%                | 0% | (96%-- 46)  | TOTAL          |

12-01 (ORIGINAL QUESTION NO. 14)  
HAVE YOU JOINED A TEAM OF TRAINERS?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 9     | 11% | 89%  | 0%                | 0% | (100%-- 11) | MOTHER         |
| 7     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | FATHER         |
| 15    | 0%  | 93%  | 7%                | 0% | (93%-- 0)   | SON            |
| 5     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | DAUGHTER       |
| 27    | 26% | 67%  | 4%                | 4% | (93%-- 28)  | FEMALE LEADER  |
| 7     | 14% | 86%  | 0%                | 0% | (100%-- 14) | MALE LEADER    |
| 7     | 43% | 57%  | 0%                | 0% | (100%-- 43) | FEMALE STAFF   |
| 4     | 75% | 25%  | 0%                | 0% | (100%-- 75) | MALE STAFF     |
| 0     | 0%  | 0%   | 0%                | 0% | (0%-- 0)    | NOT IDENTIFIED |
| 81    | 19% | 78%  | 2%                | 1% | (96%-- 19)  | TOTAL          |



13-01 (ORIGINAL QUESTION NO. 4)  
WOULD YOU RECOMMEND THE EXPERIENCE OF FAMILY EDUCATION TO OTHERS?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|----|-------------|----------------|
| 9     | 89%  | 11% | 0%                | 0% | (100%-- 89) | MOTHER         |
| 7     | 71%  | 14% | 14%               | 0% | ( 86%-- 83) | FATHER         |
| 15    | 53%  | 20% | 27%               | 0% | ( 73%-- 73) | SON            |
| 5     | 60%  | 40% | 0%                | 0% | (100%-- 60) | DAUGHTER       |
| 27    | 96%  | 4%  | 0%                | 0% | (100%-- 96) | FEMALE LEADER  |
| 7     | 100% | 0%  | 0%                | 0% | (100%--100) | MALE LEADER    |
| 7     | 100% | 0%  | 0%                | 0% | (100%--100) | FEMALE STAFF   |
| 4     | 100% | 0%  | 0%                | 0% | (100%--100) | MALE STAFF     |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 84%  | 10% | 6%                | 0% | ( 94%-- 89) | TOTAL          |

14-01 (ORIGINAL QUESTION NO. 3)  
DO YOU THINK FAMILY EDUCATION IS A GOOD WAY TO PROVIDE CHRISTIAN EDUCATION?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|----|-------------|----------------|
| 9     | 89%  | 11% | 0%                | 0% | (100%-- 89) | MOTHER         |
| 7     | 71%  | 29% | 0%                | 0% | (100%-- 71) | FATHER         |
| 15    | 67%  | 0%  | 33%               | 0% | ( 67%--100) | SON            |
| 5     | 40%  | 0%  | 60%               | 0% | ( 40%--100) | DAUGHTER       |
| 27    | 96%  | 4%  | 0%                | 0% | (100%-- 96) | FEMALE LEADER  |
| 7     | 100% | 0%  | 0%                | 0% | (100%--100) | MALE LEADER    |
| 7     | 100% | 0%  | 0%                | 0% | (100%--100) | FEMALE STAFF   |
| 4     | 100% | 0%  | 0%                | 0% | (100%--100) | MALE STAFF     |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 85%  | 5%  | 10%               | 0% | ( 90%-- 95) | TOTAL          |

15-01 (ORIGINAL QUESTION NO. 19)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING \*FAMILY CLUSTERING\* MATERIAL FROM MARGARET SAWIN?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY       |
|-------|-----|------|-------------------|----|-------------|----------------|
| 9     | 11% | 78%  | 11%               | 0% | ( 89%-- 13) | MOTHER         |
| 7     | 0%  | 71%  | 29%               | 0% | ( 71%-- 0)  | FATHER         |
| 15    | 7%  | 80%  | 13%               | 0% | ( 87%-- 8)  | SON            |
| 5     | 20% | 60%  | 20%               | 0% | ( 80%-- 25) | DAUGHTER       |
| 27    | 15% | 81%  | 4%                | 0% | ( 96%-- 15) | FEMALE LEADER  |
| 7     | 14% | 86%  | 0%                | 0% | (100%-- 14) | MALE LEADER    |
| 7     | 29% | 57%  | 14%               | 0% | ( 86%-- 33) | FEMALE STAFF   |
| 4     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | MALE STAFF     |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 12% | 78%  | 10%               | 0% | ( 90%-- 14) | TOTAL          |

16-01 (ORIGINAL QUESTION NO. 1)  
WAS FAMILY LAB A GOOD EXPERIENCE FOR YOU?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |     | PC RATING * | CATEGORY       |
|-------|------|-----|-------------------|-----|-------------|----------------|
| 9     | 89%  | 0%  | 0%                | 11% | ( 89%--100) | MOTHER         |
| 7     | 71%  | 14% | 14%               | 0%  | ( 86%-- 83) | FATHER         |
| 15    | 93%  | 0%  | 7%                | 0%  | ( 93%--100) | SON            |
| 5     | 60%  | 0%  | 40%               | 0%  | ( 60%--100) | DAUGHTER       |
| 27    | 89%  | 7%  | 4%                | 0%  | ( 96%-- 92) | FEMALE LEADER  |
| 7     | 71%  | 0%  | 14%               | 14% | ( 71%--100) | MALE LEADER    |
| 7     | 86%  | 0%  | 14%               | 0%  | ( 86%--100) | FEMALE STAFF   |
| 4     | 100% | 0%  | 0%                | 0%  | (100%--100) | MALE STAFF     |
| 0     | 0%   | 0%  | 0%                | 0%  | ( 0%-- 0)   | NOT IDENTIFIED |
| 81    | 85%  | 4%  | 9%                | 2%  | ( 89%-- 96) | TOTAL          |

17-01 (ORIGINAL QUESTION NO. 20)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING A PERSONALLY DESIGNED PROGRAM  
FOR FAMILY EDUCATION?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY          |
|-------|-----|-----|-------------------|-------------|-------------------|
| 9     | 0%  | 78% | 22%               | 0%          | MOTHER            |
| 7     | 0%  | 71% | 29%               | 0%          | FATHER            |
| 15    | 13% | 53% | 33%               | 0%          | SON               |
| 5     | 0%  | 80% | 20%               | 0%          | DAUGHTER          |
| 27    | 48% | 48% | 4%                | 0%          | FEMALE LEADER     |
| 7     | 14% | 86% | 0%                | 0%          | MALE LEADER       |
| 7     | 57% | 43% | 0%                | 0%          | FEMALE STAFF      |
| 4     | 50% | 50% | 0%                | 0%          | MALE STAFF        |
| 0     | 0%  | 0%  | 0%                | 0%          | NOT IDENTIFIED    |
| 81    | 27% | 59% | 14%               | 0%          | ( 86%-- 31) TOTAL |

18-01 (ORIGINAL QUESTION NO. 17)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE GALLAGER MODEL FOR FAMILY  
EDUCATION?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION | PC RATING * | CATEGORY         |
|-------|-----|------|-------------------|-------------|------------------|
| 9     | 0%  | 78%  | 22%               | 0%          | MOTHER           |
| 7     | 0%  | 71%  | 29%               | 0%          | FATHER           |
| 15    | 0%  | 67%  | 33%               | 0%          | SON              |
| 5     | 0%  | 80%  | 20%               | 0%          | DAUGHTER         |
| 27    | 0%  | 93%  | 7%                | 0%          | FEMALE LEADER    |
| 7     | 0%  | 100% | 0%                | 0%          | MALE LEADER      |
| 7     | 14% | 71%  | 14%               | 0%          | FEMALE STAFF     |
| 4     | 0%  | 100% | 0%                | 0%          | MALE STAFF       |
| 0     | 0%  | 0%   | 0%                | 0%          | NOT IDENTIFIED   |
| 81    | 1%  | 83%  | 16%               | 0%          | ( 84%-- 1) TOTAL |

19-01 (ORIGINAL QUESTION NO. 16)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE PAULIST SEPIFS ON  
\*FAMILY\*?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION | PC RATING * | CATEGORY         |
|-------|-----|------|-------------------|-------------|------------------|
| 9     | 0%  | 78%  | 22%               | 0%          | MOTHER           |
| 7     | 0%  | 57%  | 43%               | 0%          | FATHER           |
| 15    | 0%  | 60%  | 40%               | 0%          | SON              |
| 5     | 0%  | 80%  | 20%               | 0%          | DAUGHTER         |
| 27    | 11% | 81%  | 7%                | 0%          | FEMALE LEADER    |
| 7     | 14% | 86%  | 0%                | 0%          | MALE LEADER      |
| 7     | 29% | 57%  | 14%               | 0%          | FEMALE STAFF     |
| 4     | 0%  | 100% | 0%                | 0%          | MALE STAFF       |
| 0     | 0%  | 0%   | 0%                | 0%          | NOT IDENTIFIED   |
| 81    | 7%  | 74%  | 19%               | 0%          | ( 81%-- 9) TOTAL |

20-01 (ORIGINAL QUESTION NO. 18)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING MATERIAL FROM PFEIFFER & JONES  
\*STRUCTURED EXPERIENCES\*?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY          |
|-------|-----|-----|-------------------|-------------|-------------------|
| 9     | 0%  | 78% | 22%               | 0%          | MOTHER            |
| 7     | 0%  | 57% | 43%               | 0%          | FATHER            |
| 15    | 0%  | 60% | 40%               | 0%          | SON               |
| 5     | 0%  | 80% | 20%               | 0%          | DAUGHTER          |
| 27    | 15% | 78% | 7%                | 0%          | FEMALE LEADER     |
| 7     | 14% | 86% | 0%                | 0%          | MALE LEADER       |
| 7     | 43% | 43% | 14%               | 0%          | FEMALE STAFF      |
| 4     | 50% | 50% | 0%                | 0%          | MALE STAFF        |
| 0     | 0%  | 0%  | 0%                | 0%          | NOT IDENTIFIED    |
| 81    | 12% | 69% | 19%               | 0%          | ( 81%-- 15) TOTAL |

02. AFFECT OF FAMILY LABS  
 21-02 (ORIGINAL QUESTION NO. 21)  
 HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR LIFE AS THE RESULT OF YOUR  
 FAMILY LAB EXPERIENCE?  
 (A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE,  
 (D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 9     | 0%  | 11% | 22% | 44% | 22% | 0%      | 0%        | MOTHER         |
| 7     | 0%  | 0%  | 26% | 43% | 26% | 0%      | 0%        | FATHER         |
| 15    | 0%  | 13% | 53% | 13% | 20% | 0%      | 0%        | SON            |
| 5     | 0%  | 0%  | 20% | 40% | 40% | 0%      | 0%        | DAUGHTER       |
| 27    | 11% | 15% | 41% | 26% | 7%  | 0%      | 0%        | FEMALE LEADER  |
| 7     | 0%  | 0%  | 57% | 43% | 0%  | 0%      | 0%        | MALE LEADER    |
| 7     | 14% | 29% | 57% | 0%  | 0%  | 0%      | 0%        | FEMALE STAFF   |
| 4     | 25% | 0%  | 75% | 0%  | 0%  | 0%      | 0%        | MALE STAFF     |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 6%  | 11% | 43% | 26% | 14% | 0%      | 0%        | TOTAL          |

22-02 (ORIGINAL QUESTION NO. 25)  
 HAVE YOU BEEN ABLE TO USE YOUR EXPERIENCE OR TRAINING SINCE YOUR INVOLVEMENT  
 IN FAMILY LAB?  
 (A) VERY MUCH, (B) MUCH, (C) SOME, (D) VERY LITTLE, (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 9     | 0%  | 22% | 44% | 33% | 0%  | 0%      | 0%        | MOTHER         |
| 7     | 0%  | 14% | 57% | 29% | 0%  | 0%      | 0%        | FATHER         |
| 15    | 7%  | 7%  | 20% | 13% | 27% | 27%     | 0%        | SON            |
| 5     | 0%  | 0%  | 20% | 20% | 60% | 0%      | 0%        | DAUGHTER       |
| 27    | 22% | 19% | 48% | 4%  | 4%  | 4%      | 0%        | FEMALE LEADER  |
| 7     | 0%  | 29% | 57% | 14% | 0%  | 0%      | 0%        | MALE LEADER    |
| 7     | 43% | 14% | 29% | 14% | 0%  | 0%      | 0%        | FEMALE STAFF   |
| 4     | 50% | 25% | 25% | 0%  | 0%  | 0%      | 0%        | MALE STAFF     |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 15% | 16% | 40% | 14% | 10% | 6%      | 0%        | TOTAL          |

23-02 (ORIGINAL QUESTION NO. 27)  
 HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO ORGANIZATIONS OR  
 GROUPS OUTSIDE YOUR OWN CHURCH?  
 (A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE,  
 (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E)  | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|------|---------|-----------|----------------|
| 9     | 0%  | 11% | 11% | 0%  | 67%  | 0%      | 11%       | MOTHER         |
| 7     | 0%  | 0%  | 29% | 14% | 43%  | 14%     | 0%        | FATHER         |
| 15    | 0%  | 0%  | 13% | 7%  | 47%  | 33%     | 0%        | SON            |
| 5     | 0%  | 0%  | 0%  | 0%  | 100% | 0%      | 0%        | DAUGHTER       |
| 27    | 4%  | 15% | 48% | 19% | 11%  | 4%      | 0%        | FEMALE LEADER  |
| 7     | 0%  | 0%  | 14% | 43% | 43%  | 0%      | 0%        | MALE LEADER    |
| 7     | 29% | 29% | 29% | 14% | 0%   | 0%      | 0%        | FEMALE STAFF   |
| 4     | 50% | 25% | 25% | 0%  | 0%   | 0%      | 0%        | MALE STAFF     |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%   | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 6%  | 10% | 27% | 14% | 33%  | 9%      | 1%        | TOTAL          |

24-02 (ORIGINAL QUESTION NO. 28)  
 WHEN YOU WENT HOME FROM THE FAMILY LAB, TO WHOM DID YOU COMMUNICATE YOUR  
 EXPERIENCE?  
 (A) TO FRIENDS, (B) TO MY PRIEST OR PASTOR, (C) A CHRISTIAN EDUCATION  
 LEADER, (D) OTHER TEACHERS, (E) TO SOME OR ALL OF THE ABOVE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 9     | 0%  | 0%  | 11% | 11% | 78% | 0%      | 0%        | MOTHER         |
| 7     | 0%  | 0%  | 14% | 0%  | 71% | 14%     | 0%        | FATHER         |
| 15    | 47% | 0%  | 0%  | 7%  | 33% | 13%     | 0%        | SON            |
| 5     | 40% | 0%  | 0%  | 0%  | 20% | 40%     | 0%        | DAUGHTER       |
| 27    | 4%  | 4%  | 0%  | 4%  | 81% | 4%      | 4%        | FEMALE LEADER  |
| 7     | 29% | 0%  | 0%  | 14% | 43% | 0%      | 14%       | MALE LEADER    |
| 7     | 0%  | 29% | 0%  | 0%  | 71% | 0%      | 0%        | FEMALE STAFF   |
| 4     | 25% | 0%  | 25% | 0%  | 50% | 0%      | 0%        | MALE STAFF     |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 16% | 4%  | 4%  | 5%  | 62% | 7%      | 2%        | TOTAL          |

25-02 (ORIGINAL QUESTION NO. 26)  
HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO YOUR CHURCH?  
(A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE,  
(E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 9     | 0%  | 11% | 33% | 11% | 44% | 0%      | 0%        | MOTHER         |
| 7     | 0%  | 0%  | 14% | 14% | 43% | 29%     | 0%        | FATHER         |
| 15    | 0%  | 7%  | 13% | 20% | 27% | 33%     | 0%        | SON            |
| 5     | 0%  | 0%  | 20% | 20% | 60% | 0%      | 0%        | DAUGHTER       |
| 27    | 15% | 37% | 30% | 11% | 0%  | 7%      | 0%        | FEMALE LEADER  |
| 7     | 0%  | 57% | 29% | 14% | 0%  | 0%      | 0%        | MALE LEADER    |
| 4     | 43% | 14% | 29% | 0%  | 14% | 0%      | 0%        | FEMALE STAFF   |
| 7     | 25% | 50% | 25% | 0%  | 0%  | 0%      | 0%        | MALE STAFF     |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 10% | 23% | 25% | 12% | 19% | 11%     | 0%        | TOTAL          |

26-02 (ORIGINAL QUESTION NO. 22)  
HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR FAMILY AS THE RESULT OF YOUR  
FAMILY LAB EXPERIENCE?  
(A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE,  
(D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 9     | 0%  | 0%  | 22% | 56% | 22% | 0%      | 0%        | MOTHER         |
| 7     | 0%  | 14% | 29% | 14% | 43% | 0%      | 0%        | FATHER         |
| 15    | 7%  | 0%  | 60% | 13% | 7%  | 13%     | 0%        | SON            |
| 5     | 0%  | 0%  | 20% | 40% | 40% | 0%      | 0%        | DAUGHTER       |
| 27    | 7%  | 4%  | 22% | 22% | 30% | 7%      | 7%        | FEMALE LEADER  |
| 7     | 0%  | 0%  | 29% | 14% | 43% | 14%     | 0%        | MALE LEADER    |
| 4     | 14% | 0%  | 43% | 0%  | 0%  | 14%     | 29%       | FEMALE STAFF   |
| 7     | 0%  | 0%  | 75% | 25% | 0%  | 0%      | 0%        | MALE STAFF     |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 5%  | 2%  | 35% | 22% | 23% | 7%      | 5%        | TOTAL          |

27-02 (ORIGINAL QUESTION NO. 23)  
DID YOU MEET RESISTANCE TO YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU  
RETURNED HOME?  
(A) GREAT RESISTANCE, (B) CONSIDERABLE RESISTANCE, (C) SOME RESISTANCE,  
(D) MINOR RESISTANCE, (E) NO RESISTANCE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 9     | 11% | 33% | 22% | 0%  | 22% | 11%     | 0%        | MOTHER         |
| 7     | 14% | 14% | 0%  | 0%  | 43% | 29%     | 0%        | FATHER         |
| 15    | 7%  | 0%  | 7%  | 7%  | 33% | 47%     | 0%        | SON            |
| 5     | 0%  | 0%  | 20% | 0%  | 20% | 60%     | 0%        | DAUGHTER       |
| 27    | 0%  | 11% | 19% | 26% | 30% | 11%     | 4%        | FEMALE LEADER  |
| 7     | 0%  | 29% | 29% | 0%  | 26% | 0%      | 14%       | MALE LEADER    |
| 7     | 0%  | 14% | 0%  | 29% | 57% | 0%      | 0%        | FEMALE STAFF   |
| 4     | 0%  | 0%  | 25% | 25% | 50% | 0%      | 0%        | MALE STAFF     |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 4%  | 12% | 15% | 14% | 33% | 20%     | 2%        | TOTAL          |

28-02 (ORIGINAL QUESTION NO. 24)  
DID YOU RECEIVE SUPPORT FOR YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU  
RETURNED HOME?  
(A) STRONG SUPPORT, (B) GOOD SUPPORT, (C) SOME SUPPORT, (D) LITTLE SUPPORT,  
(E) NO SUPPORT.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY       |
|-------|-----|-----|-----|-----|-----|---------|-----------|----------------|
| 9     | 11% | 0%  | 33% | 22% | 22% | 11%     | 0%        | MOTHER         |
| 7     | 0%  | 0%  | 43% | 14% | 14% | 29%     | 0%        | FATHER         |
| 15    | 0%  | 13% | 13% | 20% | 0%  | 47%     | 7%        | SON            |
| 5     | 0%  | 0%  | 0%  | 40% | 0%  | 60%     | 0%        | DAUGHTER       |
| 27    | 11% | 30% | 26% | 15% | 4%  | 11%     | 4%        | FEMALE LEADER  |
| 7     | 0%  | 29% | 57% | 0%  | 0%  | 0%      | 14%       | MALE LEADER    |
| 7     | 14% | 43% | 29% | 0%  | 14% | 0%      | 0%        | FEMALE STAFF   |
| 4     | 25% | 25% | 25% | 25% | 0%  | 0%      | 0%        | MALE STAFF     |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED |
| 81    | 7%  | 20% | 27% | 16% | 6%  | 20%     | 4%        | TOTAL          |

Z E I T G E I S T    C O M M U N I C A T I O N S  
-----FAST FORUM (R) TECHNIQUE-----

ATTITUDINAL PROFILE REPORT    MAY 1978  
FAMILY LAB EVALUATION--REV. CURTIS SMITH    DENOMINATIONAL PROFILE

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\*LEGEND:  
EXAMPLE OF THE POLARIZATION-CONSENSUS RATING FOR YES/NO QUESTIONS.

| POLARIZATION RATING                                                                                                                                                                                                              | PC RATING    | CONSENSUS RATING                                                                                                                                                                                                                                                                                                  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1                                                                                                                                                                                                                                | ( 75%-- 80 ) | 1                                                                                                                                                                                                                                                                                                                 |
| A MEASURE OF THE WEIGHT GIVEN AN IDEA OR QUESTION BY THE PEOPLE PARTICIPATING. THE POLARIZATION RATING IS THE PERCENTAGE OF PEOPLE PARTICIPATING WHO ANSWERED YES OR NO (EXCLUDING THOSE WHO ABSTAINED OR OBJECTED).             |              | A MEASURE OF THE OPINION GIVEN BY THOSE PEOPLE ANSWERING YES OR NO. ***** THE CONSENSUS RATING IS THE PERCENTAGE OF PEOPLE ANSWERING YES OF THOSE WHO ANSWERED YES OR NO, I.E., % POSITIVE RESPONSE                                                                                                               |
| THUS: A POLARIZATION RATING OF 100% MEANS EVERYONE PARTICIPATING ANSWERED YES OR NO. ***** A RATING OF 50% MEANS HALF ANSWERED YES OR NO. ***** A RATING OF 0% MEANS NO ONE ANSWERED YES OR NO (EVERYONE ABSTAINED OR OBJECTED). |              | THIS: A CONSENSUS RATING ABOVE 50 MEANS THE PEOPLE ANSWERING FAVORED AN IDEA -- UP TO 100 WHICH MEANS UNANIMOUSLY FAVORABLE A RATING OF 50 MEANS THEY WERE SPLIT -- HALF SAID YES AND HALF SAID NO; A RATING BELOW 50 MEANS THEY WERE AGAINST THE IDEA DOWN TO ZERO WHICH MEANS THEY WERE UNANIMOUSLY AGAINST IT. |

READ THE PC RATING CITED ABOVE AS \*75% HAD 80 CONSENSUS\* MEANING: 75% OF THOSE PERSONS PARTICIPATING WERE POLARIZED AND ANSWERED EITHER YES OR NO. \*\*\*\*\* AND OF THOSE PERSONS WHO ANSWERED YES OR NO, 80 OUT OF 100 ANSWERED YES (THUS 20 OUT OF 100 ANSWERED NO). THE POLARIZATION-CONSENSUS RATING, THEREFORE, ALLOWS ACCURATE AND EASY COMPARISON OF RESPONSES BETWEEN DIFFERENT-SIZED GROUPS AND ALSO TOTAL RESPONSES.

FOR FURTHER INSIGHTS ON THE KINDS OF QUESTIONS PEOPLE FEEL ABLE TO ANSWER WITHIN A GROUPING OF RELATED QUESTIONS, ALL QUESTIONS ARE RANKED AND REORDERED BY POLARIZATION RATING SHOWING THE WEIGHT. THAT IS, BOTH YES/NO AND MULTIPLE-CHOICE QUESTIONS ARE RANKED AND REORDERED BY THE PERCENTAGE OF PEOPLE WHO ANSWERED THE QUESTION WITH CLEAR YES/NO OR MULTIPLE-CHOICE RESPONSES -- EXCLUDING THOSE WHO ABSTAINED OR OBJECTED. THIS MAGNIFIES THE ANALYSIS OF THE DATA TO BETTER RESOLVE THE SOCIAL ATTITUDES OF THOSE WHO PARTICIPATED, I. E., THE CONCEPT OF \*SOCIAL RESOLVING POWER.\*

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01 INVOLVEMENT IN FAMILY EDUCATION  
01-01 (ORIGINAL QUESTION NO. 6)

ARE YOU PRESENTLY INVOLVED AS A LEADER OF FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|----|-------------|---------------------|
| 5     | 20% | 80% | 0%                | 0% | (100%-- 20) | AMERICAN BAPTIST    |
| 16    | 44% | 56% | 0%                | 0% | (100%-- 44) | CATHOLIC            |
| 43    | 26% | 74% | 0%                | 0% | (100%-- 26) | EPISCOPAL           |
| 8     | 38% | 63% | 0%                | 0% | (100%-- 38) | LUTHERAN            |
| 9     | 33% | 67% | 0%                | 0% | (100%-- 33) | OTHER DENOMINATIONS |
| 81    | 31% | 69% | 0%                | 0% | (100%-- 31) | TOTAL               |

02-01 (ORIGINAL QUESTION NO. 9)

HAVE YOU BEEN INVOLVED IN ANY ECUMENICAL (WITH OTHER DENOMINATIONS) FAMILY EDUCATION EXPERIENCES?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|----|-------------|---------------------|
| 5     | 80% | 20% | 0%                | 0% | (100%-- 80) | AMERICAN BAPTIST    |
| 16    | 75% | 25% | 0%                | 0% | (100%-- 75) | CATHOLIC            |
| 43    | 35% | 65% | 0%                | 0% | (100%-- 35) | EPISCOPAL           |
| 8     | 88% | 13% | 0%                | 0% | (100%-- 88) | LUTHERAN            |
| 9     | 56% | 44% | 0%                | 0% | (100%-- 56) | OTHER DENOMINATIONS |
| 81    | 53% | 47% | 0%                | 0% | (100%-- 53) | TOTAL               |

03-01 (ORIGINAL QUESTION NO. 12)

HAVE YOU BEEN INVOLVED IN OTHER TRAINING EXPERIENCES SINCE YOUR INVOLVEMENT IN FAMILY LAB?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|----|-------------|---------------------|
| 5     | 40% | 60% | 0%                | 0% | (100%-- 40) | AMERICAN BAPTIST    |
| 16    | 25% | 75% | 0%                | 0% | (100%-- 25) | CATHOLIC            |
| 43    | 49% | 51% | 0%                | 0% | (100%-- 49) | EPISCOPAL           |
| 8     | 25% | 75% | 0%                | 0% | (100%-- 25) | LUTHERAN            |
| 9     | 44% | 56% | 0%                | 0% | (100%-- 44) | OTHER DENOMINATIONS |
| 81    | 41% | 59% | 0%                | 0% | (100%-- 41) | TOTAL               |

04-01 (ORIGINAL QUESTION NO. 5)

ARE YOU PRESENTLY INVOLVED IN FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|----|-------------|---------------------|
| 5     | 40% | 60% | 0%                | 0% | (100%-- 40) | AMERICAN BAPTIST    |
| 16    | 69% | 25% | 6%                | 0% | ( 94%-- 73) | CATHOLIC            |
| 43    | 26% | 74% | 0%                | 0% | (100%-- 26) | EPISCOPAL           |
| 8     | 38% | 63% | 0%                | 0% | (100%-- 38) | LUTHERAN            |
| 9     | 33% | 67% | 0%                | 0% | (100%-- 33) | OTHER DENOMINATIONS |
| 81    | 37% | 62% | 1%                | 0% | ( 99%-- 38) | TOTAL               |

05-01 (ORIGINAL QUESTION NO. 10)

HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION, EITHER AS FAMILIES OR AS INDIVIDUALS?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|------|-----|-------------------|----|-------------|---------------------|
| 5     | 100% | 0%  | 0%                | 0% | (100%--100) | AMERICAN BAPTIST    |
| 16    | 63%  | 31% | 6%                | 0% | ( 94%-- 67) | CATHOLIC            |
| 43    | 74%  | 26% | 0%                | 0% | (100%-- 74) | EPISCOPAL           |
| 8     | 88%  | 13% | 0%                | 0% | (100%-- 88) | LUTHERAN            |
| 9     | 78%  | 22% | 0%                | 0% | (100%-- 78) | OTHER DENOMINATIONS |
| 81    | 75%  | 23% | 1%                | 0% | ( 99%-- 76) | TOTAL               |

06-01 (ORIGINAL QUESTION NO. 8)  
HAVE YOU INFLUENCED YOUR CHURCH TO BE INVOLVED IN FAMILY EDUCATION?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|----|-------------|---------------------|
| 5     | 60% | 40% | 0%                | 0% | (100%-- 60) | AMERICAN BAPTIST    |
| 16    | 50% | 50% | 0%                | 0% | (100%-- 50) | CATHOLIC            |
| 43    | 53% | 42% | 5%                | 0% | ( 95%-- 56) | EPISCOPAL           |
| 8     | 38% | 63% | 0%                | 0% | (100%-- 38) | LUTHERAN            |
| 9     | 67% | 33% | 0%                | 0% | (100%-- 67) | OTHER DENOMINATIONS |
| 81    | 53% | 44% | 2%                | 0% | ( 96%-- 54) | TOTAL               |

07-01 (ORIGINAL QUESTION NO. 11)  
HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION TRAINING?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|----|-------------|---------------------|
| 5     | 40% | 60% | 0%                | 0% | (100%-- 40) | AMERICAN BAPTIST    |
| 16    | 44% | 56% | 0%                | 0% | (100%-- 44) | CATHOLIC            |
| 43    | 58% | 37% | 5%                | 0% | ( 95%-- 61) | EPISCOPAL           |
| 8     | 25% | 75% | 0%                | 0% | (100%-- 25) | LUTHERAN            |
| 9     | 56% | 44% | 0%                | 0% | (100%-- 56) | OTHER DENOMINATIONS |
| 81    | 51% | 47% | 2%                | 0% | ( 98%-- 52) | TOTAL               |

08-01 (ORIGINAL QUESTION NO. 13)  
DID YOU COME TO THE FAMILY LAB AS A MEMBER OF A LEADERSHIP TEAM?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |     | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|-----|-------------|---------------------|
| 5     | 80% | 20% | 0%                | 0%  | (100%-- 80) | AMERICAN BAPTIST    |
| 16    | 25% | 75% | 0%                | 0%  | (100%-- 25) | CATHOLIC            |
| 43    | 21% | 77% | 2%                | 0%  | ( 98%-- 21) | EPISCOPAL           |
| 8     | 13% | 75% | 0%                | 13% | ( 88%-- 14) | LUTHERAN            |
| 9     | 11% | 89% | 0%                | 0%  | (100%-- 11) | OTHER DENOMINATIONS |
| 81    | 23% | 74% | 1%                | 1%  | ( 98%-- 24) | TOTAL               |

09-01 (ORIGINAL QUESTION NO. 15)  
HAVE YOU DEVELOPED WAYS TO ADAPT FAMILY EDUCATION INTO A TRADITIONAL CHRISTIAN EDUCATION PROGRAM?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|----|-------------|---------------------|
| 5     | 40% | 60% | 0%                | 0% | (100%-- 40) | AMERICAN BAPTIST    |
| 16    | 56% | 38% | 6%                | 0% | ( 94%-- 60) | CATHOLIC            |
| 43    | 35% | 63% | 2%                | 0% | ( 98%-- 36) | EPISCOPAL           |
| 8     | 13% | 88% | 0%                | 0% | (100%-- 13) | LUTHERAN            |
| 9     | 56% | 44% | 0%                | 0% | (100%-- 56) | OTHER DENOMINATIONS |
| 81    | 40% | 58% | 2%                | 0% | ( 98%-- 41) | TOTAL               |

10-01 (ORIGINAL QUESTION NO. 2)  
WOULD YOU LIKE TO BE INVOLVED IN MORE EXPERIENCES OF FAMILY EDUCATION?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|------|-----|-------------------|----|-------------|---------------------|
| 5     | 100% | 0%  | 0%                | 0% | (100%--100) | AMERICAN BAPTIST    |
| 16    | 88%  | 6%  | 6%                | 0% | ( 94%-- 93) | CATHOLIC            |
| 43    | 86%  | 12% | 2%                | 0% | ( 98%-- 88) | EPISCOPAL           |
| 8     | 88%  | 13% | 0%                | 0% | (100%-- 88) | LUTHERAN            |
| 9     | 67%  | 22% | 11%               | 0% | ( 89%-- 75) | OTHER DENOMINATIONS |
| 81    | 85%  | 11% | 4%                | 0% | ( 96%-- 88) | TOTAL               |

11-01 (ORIGINAL QUESTION NO. 7)  
IS YOUR CHURCH OFFERING FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|----|-------------|---------------------|
| 5     | 20% | 80% | 0%                | 0% | (100%-- 20) | AMERICAN BAPTIST    |
| 16    | 88% | 6%  | 6%                | 0% | ( 94%-- 93) | CATHOLIC            |
| 43    | 33% | 63% | 5%                | 0% | ( 95%-- 34) | EPISCOPAL           |
| 8     | 38% | 63% | 0%                | 0% | (100%-- 38) | LUTHERAN            |
| 9     | 44% | 56% | 0%                | 0% | (100%-- 44) | OTHER DENOMINATIONS |
| 81    | 44% | 52% | 4%                | 0% | ( 96%-- 46) | TOTAL               |

12-01 (ORIGINAL QUESTION NO. 14)  
HAVE YOU JOINED A TEAM OF TRAINEES?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|------|-------------------|----|-------------|---------------------|
| 5     | 60% | 40%  | 0%                | 0% | (100%-- 60) | AMERICAN BAPTIST    |
| 16    | 13% | 81%  | 6%                | 0% | ( 94%-- 13) | CATHOLIC            |
| 43    | 21% | 74%  | 2%                | 2% | ( 95%-- 22) | EPISCOPAL           |
| 8     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | LUTHERAN            |
| 9     | 11% | 89%  | 0%                | 0% | (100%-- 11) | OTHER DENOMINATIONS |
| 81    | 19% | 76%  | 2%                | 1% | ( 96%-- 19) | TOTAL               |

13-01 (ORIGINAL QUESTION NO. 4)  
WOULD YOU RECOMMEND THE EXPERIENCE OF FAMILY EDUCATION TO OTHERS?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|------|-----|-------------------|----|-------------|---------------------|
| 5     | 100% | 0%  | 0%                | 0% | (100%--100) | AMERICAN BAPTIST    |
| 16    | 81%  | 0%  | 19%               | 0% | ( 81%--100) | CATHOLIC            |
| 43    | 84%  | 12% | 5%                | 0% | ( 95%-- 88) | EPISCOPAL           |
| 8     | 88%  | 13% | 0%                | 0% | (100%-- 88) | LUTHERAN            |
| 9     | 78%  | 22% | 0%                | 0% | (100%-- 78) | OTHER DENOMINATIONS |
| 81    | 84%  | 10% | 6%                | 0% | ( 94%-- 89) | TOTAL               |

14-01 (ORIGINAL QUESTION NO. 3)  
DO YOU THINK FAMILY EDUCATION IS A GOOD WAY TO PROVIDE CHRISTIAN EDUCATION?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|------|-----|-------------------|----|-------------|---------------------|
| 5     | 100% | 0%  | 0%                | 0% | (100%--100) | AMERICAN BAPTIST    |
| 16    | 81%  | 0%  | 19%               | 0% | ( 81%--100) | CATHOLIC            |
| 43    | 86%  | 5%  | 9%                | 0% | ( 91%-- 95) | EPISCOPAL           |
| 8     | 88%  | 0%  | 13%               | 0% | ( 88%--100) | LUTHERAN            |
| 9     | 78%  | 22% | 0%                | 0% | (100%-- 78) | OTHER DENOMINATIONS |
| 81    | 85%  | 5%  | 10%               | 0% | ( 90%-- 95) | TOTAL               |

15-01 (ORIGINAL QUESTION NO. 19)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING #FAMILY CLUSTERING# MATERIAL FROM MARGARET SAWIN?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY            |
|-------|-----|-----|-------------------|----|-------------|---------------------|
| 5     | 20% | 80% | 0%                | 0% | (100%-- 20) | AMERICAN BAPTIST    |
| 16    | 25% | 69% | 6%                | 0% | ( 94%-- 27) | CATHOLIC            |
| 43    | 9%  | 88% | 2%                | 0% | ( 98%-- 10) | EPISCOPAL           |
| 8     | 0%  | 38% | 63%               | 0% | ( 38%-- 0)  | LUTHERAN            |
| 9     | 11% | 76% | 11%               | 0% | ( 89%-- 13) | OTHER DENOMINATIONS |
| 81    | 12% | 78% | 10%               | 0% | ( 90%-- 14) | TOTAL               |



16-01 (ORIGINAL QUESTION NO. 1)  
WAS FAMILY LAB A GOOD EXPERIENCE FOR YOU?

| TOTAL | YES | NO | ABSTAIN+OBJECTION | PC RATING * | CATEGORY                        |
|-------|-----|----|-------------------|-------------|---------------------------------|
| 5     | 80% | 0% | 20%               | 0%          | ( 80%--100) AMERICAN BAPTIST    |
| 16    | 88% | 6% | 6%                | 0%          | ( 94%-- 93) CATHOLIC            |
| 43    | 88% | 5% | 7%                | 0%          | ( 93%-- 95) EPISCOPAL           |
| 8     | 88% | 0% | 13%               | 0%          | ( 98%--100) LUTHERAN            |
| 9     | 67% | 0% | 11%               | 22%         | ( 67%--100) OTHER DENOMINATIONS |
| 81    | 85% | 4% | 9%                | 2%          | ( 89%-- 96) TOTAL               |

17-01 (ORIGINAL QUESTION NO. 20)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING A PERSONALLY DESIGNED PROGRAM FOR FAMILY EDUCATION?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION | PC RATING * | CATEGORY                        |
|-------|-----|------|-------------------|-------------|---------------------------------|
| 5     | 0%  | 100% | 0%                | 0%          | (100%-- 0) AMERICAN BAPTIST     |
| 16    | 38% | 31%  | 31%               | 0%          | ( 69%-- 55) CATHOLIC            |
| 43    | 28% | 70%  | 2%                | 0%          | ( 98%-- 29) EPISCOPAL           |
| 8     | 13% | 25%  | 63%               | 0%          | ( 38%-- 33) LUTHERAN            |
| 9     | 33% | 67%  | 0%                | 0%          | (100%-- 33) OTHER DENOMINATIONS |
| 81    | 27% | 59%  | 14%               | 0%          | ( 86%-- 31) TOTAL               |

18-01 (ORIGINAL QUESTION NO. 17)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE GALLAGER MODEL FOR FAMILY EDUCATION?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY                       |
|-------|-----|-----|-------------------|-------------|--------------------------------|
| 5     | 0%  | 80% | 20%               | 0%          | ( 80%-- 0) AMERICAN BAPTIST    |
| 16    | 0%  | 69% | 31%               | 0%          | ( 69%-- 0) CATHOLIC            |
| 43    | 2%  | 95% | 2%                | 0%          | ( 98%-- 2) EPISCOPAL           |
| 8     | 0%  | 38% | 63%               | 0%          | ( 38%-- 0) LUTHERAN            |
| 9     | 0%  | 89% | 11%               | 0%          | ( 89%-- 0) OTHER DENOMINATIONS |
| 81    | 1%  | 83% | 16%               | 0%          | ( 84%-- 1) TOTAL               |

19-01 (ORIGINAL QUESTION NO. 16)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE PAULIST SERIES ON #FAMILY#

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY                       |
|-------|-----|-----|-------------------|-------------|--------------------------------|
| 5     | 0%  | 80% | 20%               | 0%          | ( 80%-- 0) AMERICAN BAPTIST    |
| 16    | 25% | 44% | 31%               | 0%          | ( 68%-- 36) CATHOLIC           |
| 43    | 5%  | 88% | 7%                | 0%          | ( 93%-- 5) EPISCOPAL           |
| 8     | 0%  | 38% | 63%               | 0%          | ( 38%-- 0) LUTHERAN            |
| 9     | 0%  | 89% | 11%               | 0%          | ( 89%-- 0) OTHER DENOMINATIONS |
| 81    | 7%  | 74% | 19%               | 0%          | ( 81%-- 9) TOTAL               |

20-01 (ORIGINAL QUESTION NO. 18)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING MATERIAL FROM PFEIFFER & JONES #STRUCTURED EXPERIENCES#

| TOTAL | YES | NO  | ABSTAIN+OBJECTION | PC RATING * | CATEGORY                        |
|-------|-----|-----|-------------------|-------------|---------------------------------|
| 5     | 20% | 60% | 20%               | 0%          | ( 80%-- 25) AMERICAN BAPTIST    |
| 16    | 0%  | 69% | 31%               | 0%          | ( 69%-- 0) CATHOLIC             |
| 43    | 16% | 77% | 7%                | 0%          | ( 93%-- 18) EPISCOPAL           |
| 8     | 13% | 25% | 63%               | 0%          | ( 38%-- 33) LUTHERAN            |
| 9     | 11% | 78% | 11%               | 0%          | ( 89%-- 13) OTHER DENOMINATIONS |
| 81    | 12% | 69% | 19%               | 0%          | ( 81%-- 15) TOTAL               |

## 02. AFFECT OF FAMILY LABS

21-02 (ORIGINAL QUESTION NO. 21)  
 HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR LIFE AS THE RESULT OF YOUR  
 FAMILY LAB EXPERIENCE?  
 (A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE,  
 (D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY            |
|-------|-----|-----|-----|-----|-----|---------|-----------|---------------------|
| 5     | 20% | 0%  | 80% | 0%  | 0%  | 0%      | 0%        | AMERICAN BAPTIST    |
| 16    | 13% | 0%  | 56% | 19% | 13% | 0%      | 0%        | CATHOLIC            |
| 43    | 2%  | 19% | 37% | 26% | 16% | 0%      | 0%        | EPISCOPAL           |
| 8     | 0%  | 0%  | 38% | 63% | 0%  | 0%      | 0%        | LUTHERAN            |
| 9     | 11% | 11% | 33% | 22% | 22% | 0%      | 0%        | OTHER DENOMINATIONS |
| 81    | 6%  | 11% | 43% | 26% | 14% | 0%      | 0%        | TOTAL               |

22-02 (ORIGINAL QUESTION NO. 25)  
 HAVE YOU BEEN ABLE TO USE YOUR EXPERIENCE OR TRAINING SINCE YOUR INVOLVEMENT  
 IN FAMILY LAB?  
 (A) VERY MUCH, (B) MUCH, (C) SOME, (D) VERY LITTLE, (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY            |
|-------|-----|-----|-----|-----|-----|---------|-----------|---------------------|
| 5     | 20% | 20% | 40% | 20% | 0%  | 0%      | 0%        | AMERICAN BAPTIST    |
| 16    | 13% | 19% | 31% | 19% | 0%  | 19%     | 0%        | CATHOLIC            |
| 43    | 14% | 16% | 40% | 9%  | 16% | 5%      | 0%        | EPISCOPAL           |
| 8     | 0%  | 13% | 63% | 13% | 13% | 0%      | 0%        | LUTHERAN            |
| 9     | 33% | 11% | 33% | 22% | 0%  | 0%      | 0%        | OTHER DENOMINATIONS |
| 81    | 15% | 16% | 40% | 14% | 10% | 6%      | 0%        | TOTAL               |

23-02 (ORIGINAL QUESTION NO. 27)  
 HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO ORGANIZATIONS OR  
 GROUPS OUTSIDE YOUR OWN CHURCH?  
 (A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE,  
 (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY            |
|-------|-----|-----|-----|-----|-----|---------|-----------|---------------------|
| 5     | 40% | 0%  | 40% | 0%  | 20% | 0%      | 0%        | AMERICAN BAPTIST    |
| 16    | 6%  | 0%  | 19% | 13% | 31% | 31%     | 0%        | CATHOLIC            |
| 43    | 2%  | 14% | 23% | 19% | 35% | 5%      | 2%        | EPISCOPAL           |
| 8     | 0%  | 0%  | 50% | 0%  | 50% | 0%      | 0%        | LUTHERAN            |
| 9     | 11% | 22% | 33% | 11% | 22% | 0%      | 0%        | OTHER DENOMINATIONS |
| 81    | 6%  | 10% | 27% | 14% | 33% | 9%      | 1%        | TOTAL               |

24-02 (ORIGINAL QUESTION NO. 28)  
 WHEN YOU WENT HOME FROM THE FAMILY LAB, TO WHOM DID YOU COMMUNICATE YOUR  
 EXPERIENCE?  
 (A) TO FRIENDS, (B) TO MY PRIEST OR PASTOR, (C) A CHRISTIAN EDUCATION  
 LEADER, (D) OTHER TEACHERS, (E) TO SOME OR ALL OF THE ABOVE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY            |
|-------|-----|-----|-----|-----|-----|---------|-----------|---------------------|
| 5     | 20% | 0%  | 20% | 0%  | 60% | 0%      | 0%        | AMERICAN BAPTIST    |
| 16    | 19% | 13% | 0%  | 6%  | 56% | 6%      | 0%        | CATHOLIC            |
| 43    | 14% | 0%  | 0%  | 5%  | 70% | 9%      | 2%        | EPISCOPAL           |
| 8     | 38% | 0%  | 0%  | 0%  | 63% | 0%      | 0%        | LUTHERAN            |
| 9     | 0%  | 11% | 22% | 11% | 33% | 11%     | 11%       | OTHER DENOMINATIONS |
| 81    | 16% | 4%  | 4%  | 5%  | 62% | 7%      | 2%        | TOTAL               |

25-02 (ORIGINAL QUESTION NO. 26)  
HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO YOUR CHURCH?  
(A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE,  
(E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY            |
|-------|-----|-----|-----|-----|-----|---------|-----------|---------------------|
| 5     | 40% | 20% | 40% | 0%  | 0%  | 0%      | 0%        | AMERICAN BAPTIST    |
| 16    | 19% | 6%  | 31% | 6%  | 6%  | 31%     | 0%        | CATHOLIC            |
| 43    | 2%  | 28% | 23% | 21% | 16% | 7%      | 0%        | EPISCOPAL           |
| 8     | 0%  | 25% | 25% | 0%  | 38% | 13%     | 0%        | LUTHERAN            |
| 9     | 22% | 33% | 11% | 0%  | 33% | 0%      | 0%        | OTHER DENOMINATIONS |
| 81    | 10% | 23% | 25% | 12% | 19% | 11%     | 0%        | TOTAL               |

26-02 (ORIGINAL QUESTION NO. 22)  
HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR FAMILY AS THE RESULT OF YOUR  
FAMILY LAB EXPERIENCE?  
(A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE,  
(D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B) | (C)  | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY            |
|-------|-----|-----|------|-----|-----|---------|-----------|---------------------|
| 5     | 0%  | 0%  | 100% | 0%  | 0%  | 0%      | 0%        | AMERICAN BAPTIST    |
| 16    | 13% | 0%  | 44%  | 6%  | 13% | 25%     | 0%        | CATHOLIC            |
| 43    | 5%  | 5%  | 30%  | 26% | 26% | 5%      | 5%        | EPISCOPAL           |
| 8     | 0%  | 0%  | 25%  | 63% | 12% | 0%      | 0%        | LUTHERAN            |
| 9     | 0%  | 0%  | 11%  | 11% | 56% | 0%      | 22%       | OTHER DENOMINATIONS |
| 81    | 5%  | 2%  | 35%  | 22% | 23% | 7%      | 5%        | TOTAL               |

27-02 (ORIGINAL QUESTION NO. 23)  
DID YOU MEET RESISTANCE TO YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU  
RETURNED HOME?  
(A) GREAT RESISTANCE, (B) CONSIDERABLE RESISTANCE, (C) SOME RESISTANCE,  
(D) MINOR RESISTANCE, (E) NO RESISTANCE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY            |
|-------|-----|-----|-----|-----|-----|---------|-----------|---------------------|
| 5     | 0%  | 20% | 20% | 40% | 20% | 0%      | 0%        | AMERICAN BAPTIST    |
| 16    | 6%  | 6%  | 19% | 13% | 13% | 44%     | 0%        | CATHOLIC            |
| 43    | 2%  | 14% | 14% | 14% | 30% | 21%     | 5%        | EPISCOPAL           |
| 8     | 0%  | 0%  | 13% | 0%  | 86% | 0%      | 0%        | LUTHERAN            |
| 9     | 11% | 22% | 11% | 11% | 44% | 0%      | 0%        | OTHER DENOMINATIONS |
| 81    | 4%  | 12% | 15% | 14% | 33% | 20%     | 2%        | TOTAL               |

28-02 (ORIGINAL QUESTION NO. 24)  
DID YOU RECEIVE SUPPORT FOR YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU  
RETURNED HOME?  
(A) STRONG SUPPORT, (B) GOOD SUPPORT, (C) SOME SUPPORT, (D) LITTLE SUPPORT,  
(E) NO SUPPORT.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY            |
|-------|-----|-----|-----|-----|-----|---------|-----------|---------------------|
| 5     | 0%  | 20% | 60% | 20% | 0%  | 0%      | 0%        | AMERICAN BAPTIST    |
| 16    | 6%  | 25% | 13% | 13% | 0%  | 44%     | 0%        | CATHOLIC            |
| 43    | 5%  | 16% | 30% | 19% | 3%  | 21%     | 5%        | EPISCOPAL           |
| 8     | 13% | 25% | 38% | 13% | 0%  | 0%      | 13%       | LUTHERAN            |
| 9     | 22% | 22% | 11% | 11% | 33% | 0%      | 0%        | OTHER DENOMINATIONS |
| 81    | 7%  | 20% | 27% | 16% | 6%  | 20%     | 4%        | TOTAL               |

Z E I T G E I S T    C O M M U N I C A T I O N S  
-----FAST FORUM (R) TECHNIQUE-----

ATTITUDINAL PROFILE REPORT    MAY 1978  
FAMILY LAB EVALUATION--REV. CURTIS SMITH    PARTICIPATION PROFILE

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THE FORUM FOUNDATION

\*LEGEND:  
EXAMPLE OF THE POLARIZATION-CONSENSUS RATING FOR YES/NO QUESTIONS.

| POLARIZATION RATING                                                                                                                                                                                                  | PC RATING    | CONSENSUS RATING                                                                                                                                                                                    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1                                                                                                                                                                                                                    | ( 75%-- 80 ) | 1                                                                                                                                                                                                   |
| A MEASURE OF THE WEIGHT GIVEN AN IDEA OR QUESTION BY THE PEOPLE PARTICIPATING. THE POLARIZATION RATING IS THE PERCENTAGE OF PEOPLE PARTICIPATING WHO ANSWERED YES OR NO (EXCLUDING THOSE WHO ABSTAINED OR OBJECTED). |              | A MEASURE OF THE OPINION GIVEN BY THOSE PEOPLE ANSWERING YES OR NO. ***** THE CONSENSUS RATING IS THE PERCENTAGE OF PEOPLE ANSWERING YES OF THOSE WHO ANSWERED YES OR NO, I.E., * POSITIVE RESPONSE |

THUS: A POLARIZATION RATING OF 100% MEANS EVERYONE PARTICIPATING ANSWERED YES OR NO. \*\*\*\*\* A RATING OF 50% MEANS HALF ANSWERED YES OR NO. \*\*\*\*\* A RATING OF 0% MEANS NO ONE ANSWERED YES OR NO (EVERYONE ABSTAINED OR OBJECTED).

THUS: A CONSENSUS RATING ABOVE 50 MEANS THE PEOPLE ANSWERING FAVORED AN IDEA -- UP TO 100 WHICH MEANS UNANIMOUSLY FAVORABLE. A RATING OF 50 MEANS THEY WERE SPLIT -- HALF SAID YES AND HALF SAID NO; A RATING BELOW 50 MEANS THEY WERE AGAINST THE IDEA DOWN TO ZERO WHICH MEANS THEY WERE UNANIMOUSLY AGAINST IT.

READ THE PC RATING CITED ABOVE AS \*75% HAD 80 CONSENSUS\* MEANING: 75% OF THOSE PERSONS PARTICIPATING WERE POLARIZED AND ANSWERED EITHER YES OR NO. \*\*\*\*\* AND OF THOSE PERSONS WHO ANSWERED YES OR NO, 80 OUT OF 100 ANSWERED YES (THUS 20 OUT OF 100 ANSWERED NO). THE POLARIZATION-CONSENSUS RATING, THEREFORE, ALWAYS ACCURATE AND EASY COMPARISON OF RESPONSES BETWEEN DIFFERENT-SIZED GROUPS AND ALSO TOTAL RESPONSES.

FOR FURTHER INSIGHTS ON THE KINDS OF QUESTIONS PEOPLE FEEL ABLE TO ANSWER WITHIN A GROUPING OF RELATED QUESTIONS, ALL QUESTIONS ARE RANKED AND REORDERED BY POLARIZATION RATING SHOWING THE WEIGHT. THAT IS, BOTH YES/NO AND MULTIPLE-CHOICE QUESTIONS ARE RANKED AND REORDERED BY THE PERCENTAGE OF PEOPLE WHO ANSWERED THE QUESTION WITH CLEAR YES/NO OR MULTIPLE-CHOICE RESPONSES -- EXCLUDING THOSE WHO ABSTAINED OR OBJECTED. THIS MAGNIFIES THE ANALYSIS OF THE DATA TO BETTER RESOLVE THE SOCIAL ATTITUDES OF THOSE WHO PARTICIPATED, I. E., THE CONCEPT OF \*SOCIAL RESOLVING POWER.\*

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01 INVOLVEMENT IN FAMILY EDUCATION  
 Q1-01 (ORIGINAL QUESTION NO. 6)  
 ARE YOU PRESENTLY INVOLVED AS A LEADER OF FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|------|-------------------|----|-------------|-----------------|
| 25    | 24% | 76%  | 0%                | 0% | (100%-- 24) | 1975 LAB        |
| 29    | 31% | 69%  | 0%                | 0% | (100%-- 31) | 1976 LAB        |
| 17    | 29% | 71%  | 0%                | 0% | (100%-- 29) | 1977 LAB        |
| 3     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 1975-76 LABS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 50% | 50%  | 0%                | 0% | (100%-- 50) | 1976-77 LABS    |
| 3     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 1975-76-77 LABS |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | NOT IDENTIFIED  |
| 81    | 31% | 69%  | 0%                | 0% | (100%-- 31) | TOTAL           |

02-01 (ORIGINAL QUESTION NO. 9)  
 HAVE YOU BEEN INVOLVED IN ANY ECUMENICAL (WITH OTHER DENOMINATIONS) FAMILY EDUCATION EXPERIENCES?

| TOTAL | YES  | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|------|-------------------|----|-------------|-----------------|
| 25    | 60%  | 40%  | 0%                | 0% | (100%-- 60) | 1975 LAB        |
| 29    | 48%  | 52%  | 0%                | 0% | (100%-- 48) | 1976 LAB        |
| 17    | 47%  | 53%  | 0%                | 0% | (100%-- 47) | 1977 LAB        |
| 3     | 100% | 0%   | 0%                | 0% | (100%--100) | 1975-76 LABS    |
| 0     | 0%   | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 50%  | 50%  | 0%                | 0% | (100%-- 50) | 1976-77 LABS    |
| 3     | 67%  | 33%  | 0%                | 0% | (100%-- 67) | 1975-76-77 LABS |
| 2     | 0%   | 100% | 0%                | 0% | (100%-- 0)  | NOT IDENTIFIED  |
| 81    | 53%  | 47%  | 0%                | 0% | (100%-- 53) | TOTAL           |

03-01 (ORIGINAL QUESTION NO. 12)  
 HAVE YOU BEEN INVOLVED IN OTHER TRAINING EXPERIENCES SINCE YOUR INVOLVEMENT IN FAMILY LAB?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|-----|-------------------|----|-------------|-----------------|
| 25    | 44%  | 56% | 0%                | 0% | (100%-- 44) | 1975 LAB        |
| 29    | 31%  | 69% | 0%                | 0% | (100%-- 31) | 1976 LAB        |
| 17    | 24%  | 76% | 0%                | 0% | (100%-- 24) | 1977 LAB        |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76 LABS    |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 50%  | 50% | 0%                | 0% | (100%-- 50) | 1976-77 LABS    |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76-77 LABS |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | NOT IDENTIFIED  |
| 81    | 41%  | 59% | 0%                | 0% | (100%-- 41) | TOTAL           |

04-01 (ORIGINAL QUESTION NO. 5)  
 ARE YOU PRESENTLY INVOLVED IN FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|------|-------------------|----|-------------|-----------------|
| 25    | 32% | 68%  | 0%                | 0% | (100%-- 32) | 1975 LAB        |
| 29    | 31% | 69%  | 0%                | 0% | (100%-- 31) | 1976 LAB        |
| 17    | 47% | 47%  | 6%                | 0% | ( 94%-- 50) | 1977 LAB        |
| 3     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 1975-76 LABS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 50% | 50%  | 0%                | 0% | (100%-- 50) | 1976-77 LABS    |
| 3     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 1975-76-77 LABS |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | NOT IDENTIFIED  |
| 81    | 37% | 62%  | 1%                | 0% | ( 99%-- 38) | TOTAL           |

05-01 (ORIGINAL QUESTION NO. 10)  
HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION, EITHER AS  
FAMILIES OR AS INDIVIDUALS?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|-----|-------------------|----|-------------|-----------------|
| 25    | 72%  | 28% | 0%                | 0% | (100%--72)  | 1975 LAB        |
| 29    | 76%  | 24% | 0%                | 0% | (100%--76)  | 1976 LAB        |
| 17    | 71%  | 24% | 6%                | 0% | (94%--75)   | 1977 LAB        |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76 LABS    |
| 0     | 0%   | 0%  | 0%                | 0% | (0%--0)     | 1975-77 LABS    |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | 1976-77 LABS    |
| 3     | 67%  | 33% | 0%                | 0% | (100%--67)  | 1975-76-77 LABS |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | NOT IDENTIFIED  |
| 81    | 75%  | 23% | 1%                | 0% | (99%--76)   | TOTAL           |

06-01 (ORIGINAL QUESTION NO. 8)  
HAVE YOU INFLUENCED YOUR CHURCH TO BE INVOLVED IN FAMILY EDUCATION?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|-----|-------------------|----|-------------|-----------------|
| 25    | 52%  | 44% | 4%                | 0% | (96%--54)   | 1975 LAB        |
| 29    | 45%  | 55% | 0%                | 0% | (100%--45)  | 1976 LAB        |
| 17    | 47%  | 47% | 6%                | 0% | (94%--50)   | 1977 LAB        |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76 LABS    |
| 0     | 0%   | 0%  | 0%                | 0% | (0%--0)     | 1975-77 LABS    |
| 2     | 50%  | 50% | 0%                | 0% | (100%--50)  | 1976-77 LABS    |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76-77 LABS |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | NOT IDENTIFIED  |
| 81    | 53%  | 44% | 2%                | 0% | (98%--54)   | TOTAL           |

07-01 (ORIGINAL QUESTION NO. 11)  
HAVE YOU ENCOURAGED OTHERS TO PARTICIPATE IN FAMILY EDUCATION TRAINING?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|-----|-------------------|----|-------------|-----------------|
| 25    | 48%  | 52% | 0%                | 0% | (100%--48)  | 1975 LAB        |
| 29    | 41%  | 52% | 7%                | 0% | (93%--44)   | 1976 LAB        |
| 17    | 53%  | 47% | 0%                | 0% | (100%--53)  | 1977 LAB        |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76 LABS    |
| 0     | 0%   | 0%  | 0%                | 0% | (0%--0)     | 1975-77 LABS    |
| 2     | 50%  | 50% | 0%                | 0% | (100%--50)  | 1976-77 LABS    |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76-77 LABS |
| 2     | 50%  | 50% | 0%                | 0% | (100%--50)  | NOT IDENTIFIED  |
| 81    | 51%  | 47% | 2%                | 0% | (98%--52)   | TOTAL           |

08-01 (ORIGINAL QUESTION NO. 13)  
DID YOU COME TO THE FAMILY LAB AS A MEMBER OF A LEADERSHIP TEAM?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|-----|-------------------|----|-------------|-----------------|
| 25    | 8%  | 88% | 4%                | 0% | (96%--8)    | 1975 LAB        |
| 29    | 17% | 79% | 0%                | 3% | (97%--18)   | 1976 LAB        |
| 17    | 41% | 59% | 0%                | 0% | (100%--41)  | 1977 LAB        |
| 3     | 67% | 33% | 0%                | 0% | (100%--67)  | 1975-76 LABS    |
| 0     | 0%  | 0%  | 0%                | 0% | (0%--0)     | 1975-77 LABS    |
| 2     | 50% | 50% | 0%                | 0% | (100%--50)  | 1976-77 LABS    |
| 3     | 33% | 67% | 0%                | 0% | (100%--33)  | 1975-76-77 LABS |
| 2     | 50% | 50% | 0%                | 0% | (100%--50)  | NOT IDENTIFIED  |
| 81    | 23% | 74% | 1%                | 1% | (98%--24)   | TOTAL           |

09-01 (ORIGINAL QUESTION NO. 15)  
HAVE YOU DEVELOPED WAYS TO ADAPT FAMILY EDUCATION INTO A TRADITIONAL  
CHRISTIAN EDUCATION PROGRAM?

| TOTAL | YES | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|-----|-------------------|----|-------------|-----------------|
| 25    | 44% | 52% | 4%                | 0% | ( 96%-- 46) | 1975 LAB        |
| 29    | 41% | 59% | 0%                | 0% | (100%-- 41) | 1976 LAB        |
| 17    | 24% | 71% | 6%                | 0% | ( 94%-- 25) | 1977 LAB        |
| 3     | 33% | 67% | 0%                | 0% | (100%-- 33) | 1975-76 LABS    |
| 0     | 0%  | 0%  | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 3     | 50% | 50% | 0%                | 0% | (100%-- 50) | 1976-77 LABS    |
| 3     | 67% | 33% | 0%                | 0% | (100%-- 67) | 1975-76-77 LABS |
| 2     | 50% | 50% | 0%                | 0% | (100%-- 50) | NOT IDENTIFIED  |
| 81    | 40% | 58% | 2%                | 0% | ( 98%-- 41) | TOTAL           |

10-01 (ORIGINAL QUESTION NO. 2)  
WOULD YOU LIKE TO BE INVOLVED IN MORE EXPERIENCES OF FAMILY EDUCATION?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|-----|-------------------|----|-------------|-----------------|
| 25    | 76%  | 16% | 8%                | 0% | ( 92%-- 83) | 1975 LAB        |
| 29    | 86%  | 14% | 0%                | 0% | (100%-- 86) | 1976 LAB        |
| 17    | 88%  | 6%  | 6%                | 0% | ( 94%-- 94) | 1977 LAB        |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76 LABS    |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1976-77 LABS    |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76-77 LABS |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | NOT IDENTIFIED  |
| 81    | 85%  | 11% | 4%                | 0% | ( 96%-- 86) | TOTAL           |

11-01 (ORIGINAL QUESTION NO. 7)  
IS YOUR CHURCH OFFERING FAMILY EDUCATION OF ANY TYPE?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|------|-------------------|----|-------------|-----------------|
| 25    | 40% | 56%  | 4%                | 0% | ( 96%-- 42) | 1975 LAB        |
| 29    | 45% | 52%  | 3%                | 0% | ( 97%-- 46) | 1976 LAB        |
| 17    | 59% | 35%  | 6%                | 0% | ( 94%-- 63) | 1977 LAB        |
| 3     | 33% | 67%  | 0%                | 0% | (100%-- 33) | 1975-76 LABS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 3     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 1976-77 LABS    |
| 3     | 33% | 67%  | 0%                | 0% | (100%-- 33) | 1975-76-77 LABS |
| 2     | 50% | 50%  | 0%                | 0% | (100%-- 50) | NOT IDENTIFIED  |
| 81    | 44% | 52%  | 4%                | 0% | ( 96%-- 46) | TOTAL           |

12-01 (ORIGINAL QUESTION NO. 14)  
HAVE YOU JOINED A TEAM OF TRAINERS?

| TOTAL | YES  | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|------|-------------------|----|-------------|-----------------|
| 25    | 12%  | 80%  | 4%                | 4% | ( 92%-- 13) | 1975 LAB        |
| 29    | 10%  | 90%  | 0%                | 0% | (100%-- 10) | 1976 LAB        |
| 17    | 24%  | 71%  | 6%                | 0% | ( 94%-- 25) | 1977 LAB        |
| 3     | 67%  | 33%  | 0%                | 0% | (100%-- 67) | 1975-76 LABS    |
| 0     | 0%   | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 3     | 50%  | 50%  | 0%                | 0% | (100%-- 50) | 1976-77 LABS    |
| 3     | 0%   | 100% | 0%                | 0% | (100%-- 0)  | 1975-76-77 LABS |
| 2     | 100% | 0%   | 0%                | 0% | (100%--100) | NOT IDENTIFIED  |
| 81    | 19%  | 78%  | 2%                | 1% | ( 96%-- 19) | TOTAL           |

13-01 (ORIGINAL QUESTION NO. 4)  
WOULD YOU RECOMMEND THE EXPERIENCE OF FAMILY EDUCATION TO OTHERS?

| TOTAL | YES  | NO  | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|-----|-------------------|----|-------------|-----------------|
| 25    | 84%  | 16% | 0%                | 0% | (100%-- 84) | 1975 LAB        |
| 29    | 83%  | 10% | 7%                | 0% | ( 93%-- 89) | 1976 LAB        |
| 17    | 76%  | 6%  | 18%               | 0% | ( 82%-- 93) | 1977 LAB        |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76 LABS    |
| 0     | 0%   | 0%  | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | 1976-77 LABS    |
| 3     | 100% | 0%  | 0%                | 0% | (100%--100) | 1975-76-77 LABS |
| 2     | 100% | 0%  | 0%                | 0% | (100%--100) | NOT IDENTIFIED  |
| 81    | 84%  | 10% | 6%                | 0% | ( 94%-- 89) | TOTAL           |

14-01 (ORIGINAL QUESTION NO. 3)  
DO YOU THINK FAMILY EDUCATION IS A GOOD WAY TO PROVIDE CHRISTIAN EDUCATION?

| TOTAL | YES  | NO | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|----|-------------------|----|-------------|-----------------|
| 25    | 84%  | 8% | 8%                | 0% | ( 92%-- 91) | 1975 LAB        |
| 29    | 86%  | 3% | 10%               | 0% | ( 90%-- 96) | 1976 LAB        |
| 17    | 76%  | 6% | 18%               | 0% | ( 82%-- 93) | 1977 LAB        |
| 3     | 100% | 0% | 0%                | 0% | (100%--100) | 1975-76 LABS    |
| 0     | 0%   | 0% | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 100% | 0% | 0%                | 0% | (100%--100) | 1976-77 LABS    |
| 3     | 100% | 0% | 0%                | 0% | (100%--100) | 1975-76-77 LABS |
| 2     | 100% | 0% | 0%                | 0% | (100%--100) | NOT IDENTIFIED  |
| 81    | 85%  | 5% | 10%               | 0% | ( 90%-- 95) | TOTAL           |

15-01 (ORIGINAL QUESTION NO. 19)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING \*FAMILY CLUSTERING\* MATERIAL FROM MARGARET SAWIN?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|------|-------------------|----|-------------|-----------------|
| 25    | 4%  | 76%  | 20%               | 0% | ( 80%-- 5)  | 1975 LAB        |
| 29    | 17% | 79%  | 3%                | 0% | ( 97%-- 16) | 1976 LAB        |
| 17    | 18% | 71%  | 12%               | 0% | ( 88%-- 20) | 1977 LAB        |
| 3     | 33% | 67%  | 0%                | 0% | (100%-- 33) | 1975-76 LABS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 1976-77 LABS    |
| 3     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 1975-76-77 LABS |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | NOT IDENTIFIED  |
| 81    | 12% | 78%  | 10%               | 0% | ( 90%-- 14) | TOTAL           |

16-01 (ORIGINAL QUESTION NO. 1)  
WAS FAMILY LAB A GOOD EXPERIENCE FOR YOU?

| TOTAL | YES  | NO | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|------|----|-------------------|----|-------------|-----------------|
| 25    | 84%  | 0% | 8%                | 8% | ( 84%--100) | 1975 LAB        |
| 29    | 79%  | 7% | 14%               | 0% | ( 86%-- 92) | 1976 LAB        |
| 17    | 88%  | 6% | 6%                | 0% | ( 94%-- 94) | 1977 LAB        |
| 3     | 100% | 0% | 0%                | 0% | (100%--100) | 1975-76 LABS    |
| 0     | 0%   | 0% | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 100% | 0% | 0%                | 0% | (100%--100) | 1976-77 LABS    |
| 3     | 100% | 0% | 0%                | 0% | (100%--100) | 1975-76-77 LABS |
| 2     | 100% | 0% | 0%                | 0% | (100%--100) | NOT IDENTIFIED  |
| 81    | 85%  | 4% | 9%                | 2% | ( 89%-- 96) | TOTAL           |



17-01 (ORIGINAL QUESTION NO. 20)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING A PERSONALLY DESIGNED PROGRAM  
FOR FAMILY EDUCATION?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|------|-------------------|----|-------------|-----------------|
| 25    | 40% | 40%  | 20%               | 0% | ( 80%-- 50) | 1975 LAB        |
| 29    | 21% | 79%  | 0%                | 0% | (100%-- 21) | 1976 LAB        |
| 17    | 18% | 47%  | 35%               | 0% | ( 65%-- 27) | 1977 LAB        |
| 3     | 33% | 67%  | 0%                | 0% | (100%-- 33) | 1975-76 LABS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 1976-77 LABS    |
| 3     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 1975-76-77 LABS |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | NOT IDENTIFIED  |
| 81    | 27% | 59%  | 14%               | 0% | ( 86%-- 31) | TOTAL           |

18-01 (ORIGINAL QUESTION NO. 17)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE GALLAGER MODEL FOR FAMILY  
EDUCATION?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|------|-------------------|----|-------------|-----------------|
| 25    | 0%  | 80%  | 20%               | 0% | ( 80%-- 0)  | 1975 LAB        |
| 29    | 0%  | 93%  | 7%                | 0% | ( 93%-- 0)  | 1976 LAB        |
| 17    | 0%  | 65%  | 35%               | 0% | ( 65%-- 0)  | 1977 LAB        |
| 3     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 1975-76 LABS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 1976-77 LABS    |
| 3     | 33% | 67%  | 0%                | 0% | (100%-- 33) | 1975-76-77 LABS |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | NOT IDENTIFIED  |
| 81    | 1%  | 83%  | 16%               | 0% | ( 84%-- 1)  | TOTAL           |

19-01 (ORIGINAL QUESTION NO. 16)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING THE PAULIST SERIES ON  
FAMILY?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|------|-------------------|----|-------------|-----------------|
| 25    | 8%  | 64%  | 28%               | 0% | ( 72%-- 11) | 1975 LAB        |
| 29    | 3%  | 90%  | 7%                | 0% | ( 93%-- 4)  | 1976 LAB        |
| 17    | 12% | 53%  | 35%               | 0% | ( 65%-- 18) | 1977 LAB        |
| 3     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 1975-76 LABS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | 1976-77 LABS    |
| 3     | 33% | 67%  | 0%                | 0% | (100%-- 33) | 1975-76-77 LABS |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | NOT IDENTIFIED  |
| 81    | 7%  | 74%  | 19%               | 0% | ( 81%-- 9)  | TOTAL           |

20-01 (ORIGINAL QUESTION NO. 18)  
ARE YOU, OR IS YOUR CHURCH PRESENTLY USING MATERIAL FROM PETERFEER & JONES  
STRUCTURED EXPERIENCES?

| TOTAL | YES | NO   | ABSTAIN+OBJECTION |    | PC RATING * | CATEGORY        |
|-------|-----|------|-------------------|----|-------------|-----------------|
| 25    | 8%  | 64%  | 28%               | 0% | ( 72%-- 11) | 1975 LAB        |
| 29    | 0%  | 93%  | 7%                | 0% | ( 93%-- 0)  | 1976 LAB        |
| 17    | 18% | 47%  | 35%               | 0% | ( 65%-- 27) | 1977 LAB        |
| 3     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 1975-76 LABS    |
| 0     | 0%  | 0%   | 0%                | 0% | ( 0%-- 0)   | 1975-77 LABS    |
| 2     | 50% | 50%  | 0%                | 0% | (100%-- 50) | 1976-77 LABS    |
| 3     | 67% | 33%  | 0%                | 0% | (100%-- 67) | 1975-76-77 LABS |
| 2     | 0%  | 100% | 0%                | 0% | (100%-- 0)  | NOT IDENTIFIED  |
| 81    | 12% | 69%  | 19%               | 0% | ( 81%-- 15) | TOTAL           |

21-02 (ORIGINAL QUESTION NO. 21)  
 02 AFFECT OF FAMILY LABS  
 HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR LIFE AS THE RESULT OF YOUR FAMILY LAB EXPERIENCE?  
 (A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE, (D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B)  | (C)  | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY        |
|-------|-----|------|------|-----|-----|---------|-----------|-----------------|
| 25    | 0%  | 16%  | 36%  | 32% | 16% | 0%      | 0%        | 1975 LAB        |
| 29    | 7%  | 37   | 38%  | 31% | 21% | 0%      | 0%        | 1976 LAB        |
| 17    | 12% | 0%   | 59%  | 24% | 6%  | 0%      | 0%        | 1977 LAB        |
| 3     | 33% | 0%   | 67%  | 0%  | 0%  | 0%      | 0%        | 1975-76 LABS    |
| 0     | 0%  | 0%   | 0%   | 0%  | 0%  | 0%      | 0%        | 1975-77 LABS    |
| 2     | 0%  | 50%  | 50%  | 0%  | 0%  | 0%      | 0%        | 1976-77 LABS    |
| 3     | 0%  | 100% | 0%   | 0%  | 0%  | 0%      | 0%        | 1975-76-77 LABS |
| 2     | 0%  | 0%   | 100% | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED  |

81 6% 11% 43% 26% 14% 0% 0% TOTAL

22-02 (ORIGINAL QUESTION NO. 25)  
 HAVE YOU BEEN ABLE TO USE YOUR EXPERIENCE OR TRAINING SINCE YOUR INVOLVEMENT IN FAMILY LAB?  
 (A) VERY MUCH, (B) MUCH, (C) SOME, (D) VERY LITTLE, (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY        |
|-------|-----|-----|-----|-----|-----|---------|-----------|-----------------|
| 25    | 12% | 20% | 36% | 20% | 4%  | 0%      | 0%        | 1975 LAB        |
| 29    | 14% | 7%  | 45% | 10% | 21% | 3%      | 0%        | 1976 LAB        |
| 17    | 12% | 12% | 41% | 18% | 6%  | 12%     | 0%        | 1977 LAB        |
| 3     | 67% | 33% | 0%  | 0%  | 0%  | 0%      | 0%        | 1975-76 LABS    |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | 1975-77 LABS    |
| 2     | 0%  | 50% | 50% | 0%  | 0%  | 0%      | 0%        | 1976-77 LABS    |
| 3     | 33% | 33% | 33% | 0%  | 0%  | 0%      | 0%        | 1975-76-77 LABS |
| 2     | 0%  | 50% | 50% | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED  |

81 15% 16% 40% 14% 10% 6% 0% TOTAL

23-02 (ORIGINAL QUESTION NO. 27)  
 HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO ORGANIZATIONS OR GROUPS OUTSIDE YOUR OWN CHURCH?  
 (A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE, (E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY        |
|-------|-----|-----|-----|-----|-----|---------|-----------|-----------------|
| 25    | 0%  | 12% | 24% | 24% | 28% | 8%      | 4%        | 1975 LAB        |
| 29    | 3%  | 7%  | 34% | 3%  | 48% | 3%      | 0%        | 1976 LAB        |
| 17    | 6%  | 0%  | 18% | 18% | 35% | 24%     | 0%        | 1977 LAB        |
| 3     | 33% | 33% | 33% | 0%  | 0%  | 0%      | 0%        | 1975-76 LABS    |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | 1975-77 LABS    |
| 2     | 50% | 50% | 0%  | 0%  | 0%  | 0%      | 0%        | 1976-77 LABS    |
| 3     | 33% | 33% | 33% | 0%  | 0%  | 0%      | 0%        | 1975-76-77 LABS |
| 2     | 0%  | 0%  | 50% | 50% | 0%  | 0%      | 0%        | NOT IDENTIFIED  |

81 6% 10% 27% 14% 33% 9% 1% TOTAL

24-02 (ORIGINAL QUESTION NO. 28)  
 WHEN YOU WENT HOME FROM THE FAMILY LAB, TO WHOM DID YOU COMMUNICATE YOUR EXPERIENCE?  
 (A) TO FRIENDS, (B) TO MY PRIEST OR PASTOR, (C) A CHRISTIAN EDUCATION LEADER, (D) OTHER TEACHERS, (E) TO SOME OR ALL OF THE ABOVE.

| TOTAL | (A) | (B) | (C) | (D) | (E)  | ABSTAIN | OBJECTION | CATEGORY        |
|-------|-----|-----|-----|-----|------|---------|-----------|-----------------|
| 25    | 20% | 4%  | 8%  | 3%  | 56%  | 0%      | 4%        | 1975 LAB        |
| 29    | 10% | 7%  | 0%  | 0%  | 66%  | 17%     | 0%        | 1976 LAB        |
| 17    | 24% | 0%  | 0%  | 12% | 59%  | 6%      | 0%        | 1977 LAB        |
| 3     | 33% | 0%  | 33% | 0%  | 33%  | 0%      | 0%        | 1975-76 LABS    |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%   | 0%      | 0%        | 1975-77 LABS    |
| 2     | 0%  | 0%  | 0%  | 0%  | 100% | 0%      | 0%        | 1976-77 LABS    |
| 3     | 0%  | 0%  | 0%  | 0%  | 67%  | 0%      | 33%       | 1975-76-77 LABS |
| 2     | 0%  | 0%  | 0%  | 0%  | 100% | 0%      | 0%        | NOT IDENTIFIED  |

81 16% 4% 4% 5% 62% 7% 2% TOTAL

25-02 (ORIGINAL QUESTION NO. 26)  
HAS YOUR EXPERIENCE OR TRAINING BEEN VALUABLE IN ANY WAY TO YOUR CHURCH?  
(A) VERY VALUABLE, (B) VALUABLE, (C) SOMEWHAT, (D) VERY LITTLE,  
(E) NOT AT ALL.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY        |
|-------|-----|-----|-----|-----|-----|---------|-----------|-----------------|
| 25    | 4%  | 28% | 16% | 12% | 24% | 16%     | 0%        | 1975 LAB        |
| 29    | 14% | 14% | 28% | 17% | 24% | 3%      | 0%        | 1976 LAB        |
| 17    | 6%  | 39% | 24% | 6%  | 12% | 24%     | 0%        | 1977 LAB        |
| 3     | 0%  | 33% | 67% | 0%  | 0%  | 0%      | 0%        | 1975-76 LABS    |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | 1975-77 LABS    |
| 2     | 50% | 0%  | 50% | 0%  | 0%  | 0%      | 0%        | 1976-77 LABS    |
| 3     | 33% | 33% | 0%  | 33% | 0%  | 0%      | 0%        | 1975-76-77 LABS |
| 2     | 0%  | 50% | 50% | 0%  | 0%  | 0%      | 0%        | NOT IDENTIFIED  |
| 81    | 10% | 23% | 25% | 12% | 19% | 11%     | 0%        | TOTAL           |

26-02 (ORIGINAL QUESTION NO. 22)  
HAS THERE BEEN ANY SUBSTANTIAL CHANGE IN YOUR FAMILY AS THE RESULT OF YOUR  
FAMILY LAB EXPERIENCE?  
(A) SIGNIFICANT CHANGE, (B) CONSIDERABLE CHANGE, (C) SOME CHANGE,  
(D) MINOR CHANGES, (E) NO CHANGE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY        |
|-------|-----|-----|-----|-----|-----|---------|-----------|-----------------|
| 25    | 4%  | 4%  | 20% | 36% | 12% | 16%     | 8%        | 1975 LAB        |
| 29    | 7%  | 0%  | 34% | 17% | 31% | 7%      | 3%        | 1976 LAB        |
| 17    | 6%  | 0%  | 47% | 6%  | 41% | 0%      | 0%        | 1977 LAB        |
| 3     | 0%  | 0%  | 33% | 33% | 0%  | 0%      | 33%       | 1975-76 LABS    |
| 0     | 33% | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | 1975-77 LABS    |
| 2     | 0%  | 0%  | 50% | 50% | 0%  | 0%      | 0%        | 1976-77 LABS    |
| 3     | 0%  | 33% | 67% | 0%  | 0%  | 0%      | 0%        | 1975-76-77 LABS |
| 2     | 0%  | 0%  | 50% | 50% | 0%  | 0%      | 0%        | NOT IDENTIFIED  |
| 81    | 5%  | 2%  | 35% | 22% | 23% | 7%      | 5%        | TOTAL           |

27-02 (ORIGINAL QUESTION NO. 23)  
DID YOU MEET RESISTANCE TO YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU  
RETURNED HOME?  
(A) GREAT RESISTANCE, (B) CONSIDERABLE RESISTANCE, (C) SOME RESISTANCE,  
(D) MINOR RESISTANCE, (E) NO RESISTANCE.

| TOTAL | (A) | (B) | (C) | (D) | (E) | ABSTAIN | OBJECTION | CATEGORY        |
|-------|-----|-----|-----|-----|-----|---------|-----------|-----------------|
| 25    | 4%  | 8%  | 12% | 24% | 40% | 8%      | 4%        | 1975 LAB        |
| 29    | 3%  | 24% | 10% | 14% | 21% | 28%     | 0%        | 1976 LAB        |
| 17    | 6%  | 0%  | 18% | 6%  | 25% | 35%     | 6%        | 1977 LAB        |
| 3     | 0%  | 0%  | 33% | 0%  | 67% | 0%      | 0%        | 1975-76 LABS    |
| 0     | 0%  | 0%  | 0%  | 0%  | 0%  | 0%      | 0%        | 1975-77 LABS    |
| 2     | 0%  | 0%  | 50% | 0%  | 50% | 0%      | 0%        | 1976-77 LABS    |
| 3     | 0%  | 0%  | 33% | 0%  | 67% | 0%      | 0%        | 1975-76-77 LABS |
| 2     | 0%  | 50% | 0%  | 0%  | 50% | 0%      | 0%        | NOT IDENTIFIED  |
| 81    | 4%  | 12% | 15% | 14% | 33% | 20%     | 2%        | TOTAL           |

28-02 (ORIGINAL QUESTION NO. 24)  
DID YOU RECEIVE SUPPORT FOR YOUR IDEAS ABOUT FAMILY EDUCATION WHEN YOU  
RETURNED HOME?  
(A) STRONG SUPPORT, (B) GOOD SUPPORT, (C) SOME SUPPORT, (D) LITTLE SUPPORT,  
(E) NO SUPPORT.

| TOTAL | (A) | (B) | (C) | (D)  | (E) | ABSTAIN | OBJECTION | CATEGORY        |
|-------|-----|-----|-----|------|-----|---------|-----------|-----------------|
| 25    | 8%  | 24% | 28% | 20%  | 8%  | 8%      | 4%        | 1975 LAB        |
| 29    | 3%  | 14% | 28% | 21%  | 7%  | 28%     | 0%        | 1976 LAB        |
| 17    | 12% | 24% | 18% | 0%   | 0%  | 35%     | 12%       | 1977 LAB        |
| 3     | 33% | 33% | 33% | 0%   | 0%  | 0%      | 0%        | 1975-76 LABS    |
| 0     | 0%  | 0%  | 0%  | 0%   | 0%  | 0%      | 0%        | 1975-77 LABS    |
| 2     | 0%  | 0%  | 0%  | 100% | 0%  | 0%      | 0%        | 1976-77 LABS    |
| 3     | 0%  | 33% | 67% | 0%   | 0%  | 0%      | 0%        | 1975-76-77 LABS |
| 2     | 0%  | 0%  | 50% | 0%   | 50% | 0%      | 0%        | NOT IDENTIFIED  |
| 81    | 7%  | 20% | 27% | 16%  | 6%  | 20%     | 4%        | TOTAL           |

## Chapter 4

# DESIGN AND EVALUATION OF A FAMILY EDUCATION EXPERIENCE IN A PROTESTANT PARISH CHURCH

Curtis Smith and Sally Bjerklie

Co-leaders

## INTRODUCTION

The following family education event was conducted over a twelve week period from January 10, 1977 - March 28, 1977. The event was designed and led by Curtis Smith and Sally Bjerklie, both of whom have a similar training background. The event was initiated as a part of this doctoral project.

The families involved in this experience, with one exception, were selected because they were not actively involved in a traditional church program. The intention was to see if this form of Christian education would appeal to persons outside the traditional church and exert a positive effect on their lives.

As the potential families were identified, initial visits were made with each of them in their homes to discuss the concept of family education and to deliberate their possible involvement. A second visit was made to gather data from each family and to discuss the commitment required for participation. These home visits proved to be extremely valuable. Not only did we get to know one another, but we also dealt with many questions and concerns and therefore experienced a smoother beginning for the event.

The step-by-step process we followed, including a collation of data we received, and the designs we used, follows.

## PARTICIPATING FAMILIES

## FAMILY ONE: (A.)

Father - age 39  
Mother - age 38  
Daughter - age 9  
Son - age 6

This family had been related to a traditional American Baptist church, and also to an American Baptist House Church. However, at the time of this event they were experiencing the demise of their formal church relationship. The mother had previously received some training in the concept of family education in our first family education lab.

## FAMILY TWO: (B.)

Father - age 37  
Mother - age 37  
Daughter - age 14  
Son - age 9

The children of this family had been related to an American Baptist church. The mother, on occasion had participated in worship at the church, but the father, seldom would allow any contact whatsoever with the church or the minister. The wife's mother is an active member of an American Baptist church and was able to encourage the family to become involved in this family education event.

## FAMILY THREE: (C.)

Father - age 44  
Mother - age 43  
Daughter (a twin) - age 11  
Daughter (a twin) - age 11  
Daughter - age 9  
Daughter - age 7

This family has a friendship with family one. The contact was made with them through family one. The children had maintained a minimal contact with a neighborhood church, but essentially was not related to any church.

## FAMILY FOUR: (D.)

Father - age 34  
Mother - age 34  
Daughter - age 5  
Son - age 4

The mother and children of this family were actively involved in an Episcopal church. The father had never shown an active interest in the life of the church, and of all participants was most reluctant to become involved with this family education experience. However, "for the sake of his family" he decided to make a commitment to be involved.

All four families live in the same general geographical area. The designated place of meeting was centrally located in the Wedgwood Baptist Church.

INTRODUCTION OF THE EVENT TO THE  
POTENTIAL FAMILIES:

The families were visited twice in their homes. During the first visit, the following information was shared:

INFORMATION ABOUT OURSELVES - We spent some time getting to know one another with each person telling some things about themselves.

INFORMATION ABOUT THE EVENT - The event would involve a series of 12 Monday evening experiences, beginning on January 10, and continuing each Monday evening through March 28, 1977. We would begin at 7:00 p.m. and conclude at 8:30 p.m. each evening. Curtis Smith and Sally Bjerklie would be working as co-leaders of the event.

THE PURPOSE OF THE EVENT - To provide an opportunity for sharing a learning experience with other families by participation in a series of events designed for family enrichment.

WHO WILL BE INVOLVED - We will be forming a small community of 3 or 4 families who will be asked to make a commitment to participate together in a series of 12 meetings. (Some information about the other potential families was shared, especially concerning the children and their ages.)

WHAT WE WILL BE DOING - The experiences we share will be designed to help us better understand ourselves and each other, and to help us develop a community where each person is valued. We are asking that each family participate as a unit with all members present. We will learn by a process of experience and reflection. The experiences we share will be designed to meet the needs of the participants. We will learn from one another. With three or four families together we will have an opportunity to see each other in new ways. Parents will see their children in light of the other children present, and children will see their parents in light of the other parents present. Our family cluster will be a mini-community which can help us understand our interaction within the wider community. We will sing, play, share, discuss and learn together. We will also have some times when we will just be with our own family. All-in-all, we will have an enjoyable and refreshingly unique experience.

WHAT'S REQUIRED - We are asking you to make a commitment as a family to be involved in all 12 sessions of the event. A firm commitment is important to the process of family education. If you choose to do this, each family member will be asked to complete a



written questionnaire to help us know you better as individuals and as a family. We are asking a modest fee of \$5.00 per family to help cover the cost of materials.

## DATA COLLECTOR FOR THE FAMILY EDUCATION EVENT - Jan. 10 - Mar. 28

Each family member fills out her or his separate data collector.  
(Please assist children who are unable to write.)

Name \_\_\_\_\_ Sex \_\_\_\_\_ Grade in School \_\_\_\_\_

What are the ages of your favorite people?

Who is the most important person in your family?

What makes this person(s) important to you?

If you're in trouble, who in your family do you go for help?

Why?

Tell about the happiest part of the day in your family.

What changes would you like to see happen in your family?

What things do you like about your family which you don't want to change?

Explain the ways you learn best.

Identify the arts or talents you would like to share.

## COLLATION

Data collected prior to the event:

Key for reading the collation is as follows:

|              |      |                  |
|--------------|------|------------------|
| FAMILY ONE   | 1-A  | Father           |
|              | 2-A  | Mother           |
|              | 3-A  | Daughter, age 9  |
|              | 4-A  | Son, age 6       |
| FAMILY TWO   | 5-B  | Father           |
|              | 6-B  | Mother           |
|              | 7-B  | Daughter, age 14 |
|              | 8-B  | Son, age 9       |
| FAMILY THREE | 9-C  | Father           |
|              | 10-C | Mother           |
|              | 11-C | Daughter, age 11 |
|              | 12-C | Daughter, age 11 |
|              | 13-C | Daughter, age 9  |
|              | 14-C | Daughter, age 7  |
| FAMILY FOUR  | 15-D | Father           |
|              | 16-D | Mother           |
|              | 17-D | Daughter, age 5  |
|              | 18-D | Son, age 4       |

WHAT ARE THE AGES OF YOUR FAVORITE PEOPLE?

1-A - 30-35  
 2-A - 5-6-7  
 3-A - 55,57,35,6,2,26,32,33,12,8,81,84,76  
 4-A - 35  
 5-B - Teens and 30's  
 6-B - 20's and 30's  
 7-B - 13-30  
 8-B - 10,8,95  
 9-C - 5-80 plus  
 10-C - Elementary age and adults  
 11-C - 10,11  
 12-C - 10,11,12  
 13-C - 8,9  
 14-C - 9,67  
 15-D - 34,4,5,36  
 16-D - 4,5,36  
 17-D - 7,5,59,65  
 18-D - 5,34,33

WHO IS THE MOST IMPORTANT PERSON IN YOUR FAMILY?

- 1-A - Wife
- 2-A - Husband
- 3-A - Mom and dad
- 4-A - Mom and dad
- 5-B - All
- 6-B - Husband
- 7-B - Everyone
- 8-B - Dad
- 9-C - Wife and 11-C
- 10-C - Husband
- 11-C - Everyone
- 12-C - Dad
- 13-C - Dad
- 14-C - Dad
- 15-D - Wife
- 16-D - Husband
- 17-D - Dad
- 18-D - Mom

WHAT MAKES THIS PERSON IMPORTANT TO YOU?

- 1-A - I like to think of her as an equal partner in our family. Her input to family matters tends to temper some of my reactions.
- 2-A - He's my best friend and we enjoy our times together.
- 3-A - They help me and get me out of trouble.
- 4-A - I love them!
- 5-B - They are my world.
- 6-B - (no answer)
- 7-B - Everyone is equally important.
- 8-B - I don't know.
- 9-C - They do things which help all the family, or me.
- 10-C - He is my companion for life, someone to share things with whether they are good or bad.
- 11-C - They're my family.
- 12-C - He's my parent.
- 13-C - He's there to help.
- 14-C - We play.
- 15-D - She's my partner.
- 16-D - He's my husband. He provides me with support, stability and love.
- 17-D - Because he's nice.
- 18-D - She helps me.

IF YOU'RE IN TROUBLE, WHO IN YOUR FAMILY DO YOU GO FOR HELP? WHY?

- 1-A - Wife. She has a tempering influence on my reactions.
- 2-A - Husband and children. They listen, they care, and they try to help.
- 3-A - Mom or dad. They're willing to help.

- 4-A - Mom and dad. They're the oldest.  
 5-B - Me! I'm selfish.  
 6-B - Husband for comfort and guidance. 7-B for someone to listen.  
 7-B - Mom and dad. They are the most likely to understand.  
 8-B - Mom. I don't know why.  
 9-C - To 11-C. She's interested in the things I'm doing and wants to help me when I need aid. She is more interested in doing things with other people.  
 10-C - Husband. He's the one with whom I share things.  
 11-C - Mom and dad and sisters. It depends on the trouble.  
 12-C - Mom. She knows lot's of stuff and takes time to help.  
 13-C - Mom. (no reason given)  
 14-C - Mom. She helps me.  
 15-D - Wife. Advise.  
 16-D - Husband. He thinks clearly and supports me.  
 17-D - Dad. (no reason given)  
 18-D - Dad. He helps me.

#### TELL ABOUT THE HAPPIEST PART OF THE DAY IN YOUR FAMILY.

- 1-A - Coming home at the end of work and the time before the evening meal. My family and I share what has happened.  
 2-A - After school, after work, and after dinner.  
 3-A - When dad comes home from work, because then the family is together.  
 4-A - The whole day.  
 5-B - (no response)  
 6-B - (no response)  
 7-B - When everyone is together and having fun together.  
 8-B - Christmas day.  
 9-C - After dinner.  
 10-C - Lunches when we can be together. Generally this is on Saturdays and Sundays. We are not together at breakfast time. Tempers are often short at dinner time.  
 11-C - Dinner.  
 12-C - Dinner.  
 13-C - When we go on trips.  
 14-C - When we play.  
 15-D - After supper.  
 16-D - The dinner hour, and when I'm home in the evening.  
 17-D - Cartoon day, because I get to watch them.  
 18-D - When we play.

#### WHAT CHANGES WOULD YOU LIKE TO SEE HAPPEN IN YOUR FAMILY?

- 1-A - I would like to become more tolerant of the children's mistakes.  
 2-A - That the children could have a better (easier) relationship with their father.  
 3-A - So I can do what I want, when I want.  
 4-A - None.

- 5-B - More acceptance of responsibility by all.
- 6-B - That I could quit working and be with my children.
- 7-B - Everyone happy all the time.
- 8-B - That I could repaint my room.
- 9-C - That the children would get along better with each other, and that the kids would help more with the family's work . . . and possibly more reading by the children.
- 10-C - That we could each accept and appreciate each other.
- 11-C - None.
- 12-C - I'd like to go places farther away than we usually go.
- 13-C - That 11-C would stop being so crabby.
- 14-C - None.
- 15-D - Kids learn how to play tennis.
- 16-D - None.
- 17-D - Change jobs with my brother and take turns setting the table and washing dishes.
- 18-D - None.

WHAT THINGS DO YOU LIKE ABOUT YOUR FAMILY WHICH YOU DON'T WANT TO CHANGE?

- 1-A - Our interest in art, nature, music, etc.
- 2-A - Our happiness and our pride in each other.
- 3-A - Love.
- 4-A - Loving.
- 5-B - Our looseness, independence, and love.
- 6-B - Our closeness, our enjoyment of each other, our teasing.
- 7-B - Our closeness.
- 8-B - I don't know.
- 9-C - (no response)
- 10-C - Each person in our family is unique in some way that I would not like to see changed.
- 11-C - Everything!
- 12-C - I like our house and I don't want to move again.
- 13-C - When dad plays games with us.
- 14-C - (no response)
- 15-D - Our openness of communication.
- 16-D - Time we spend together.
- 17-D - (no response)
- 18-D - Doing things together.

EXPLAIN THE WAYS YOU LEARN BEST.

- 1-A - Experience, and by reading and studying.
- 2-A - By doing things.
- 3-A - By listening to my parents.
- 4-A - School, art, and by writing.
- 5-B - Experience and by example.
- 6-B - By doing.
- 7-B - Sometimes by being alone and sometimes by being in a group.

- 8-B - Listening.
- 9-C - Visually, by reading, by explanation.
- 10-C - By reading and by doing.
- 11-C - (no response)
- 12-C - Reading.
- 13-C - By example.
- 14-C - By someone telling me.
- 15-D - By my mistakes.
- 16-D - By doing, and by trying new behaviors.
- 17-D - By doing.
- 18-D - By stories and songs.

IDENTIFY ARTS AND TALENTS YOU WOULD LIKE TO SHARE.

- 1-A - Elementary silk screening.
- 2-A - Storytelling and organizing.
- 3-A - Piano and reading.
- 4-A - Painting and working with clay.
- 5-B - (no response)
- 6-B - (no response)
- 7-B - Soccer.
- 8-B - Painting.
- 9-C - (no response)
- 10-C - Reading and storytelling.
- 11-C - (no response)
- 12-C - Piano and writing poetry.
- 13-C - Drawing pictures and playing the French Horn.
- 14-C - Coloring, singing, writing.
- 15-D - Chess.
- 16-D - (no response)
- 17-D - Dancing and swimming.
- 18-D - Making things.

After the home visit the following observations were noted:

- 1-A - A playful, but serious person. Quiet and precise. Likes a challenge. Exerts direction on the family and the family's goals. Provides good leadership.
- 2-A - Hungry to learn. A real experiencing person. Talented (professional painting). Has an aggressive mind. Provides good leadership. A doer. Friendly and sensitive.
- 3-A - Very reserved. Talented and very intelligent. Likes cooking and working with mom. Plays the piano. Affectionate to dad. Is willing to share her talent.
- 4-A - Very outgoing and energetic. Enthusiastic and cooperative. Always participates. Indicates lots of love in the home.
- 5-B - A friendly person. Direct and hard-hitting. Matter-of-fact, gutsy, and earthy type person. Indicates a strong commitment.
- 6-B - Gave evidence there might be some family problems, by the way she responded to the questions. More "religious." Willing to participate and shows excitement in her expectations.

- 7-B - Responds to caring people. Shy about boys. Indicates an interest in younger kids. Evidence of some friction with mom. Lacks self-confidence.
- 8-B - Quiet. Not outspoken at any time. Loves football and is into skateboarding.
- 9-C - Quiet and rather stoic, but seems to be willing and open. Is good at square dancing. Needs to be drawn out. Is concerned about his family. Home is important.
- 10-C - A teacher and tutor (her own children see her in this role). She reads bedtime stories to the kids. Mild and reserved.
- 11-C - Resistive and quiet. Lives in the shadow of her twin sister and has a resentment for her. A "poor me" person.
- 12-C - Outgoing. Has a strong ego and likes attention from adults. Willing to share and likes to read.
- 13-C - Soft and easy, full of love. Has lots of sparkle and is a trusting person.
- 14-C - Dependent and unsure. Stays very close to mom. The baby of the family.
- 15-D - A very "straight" person. Reserved and conservative. Cares about his family and relates to his kids. Intelligent. Wonders about communication with his wife. At the present time he has no strong commitment to the proposed family cluster. Suspect he has a hidden agenda.
- 16-D - Excited over proposed family cluster. Showed surprise at some of her husband's responses to questions. A strong leader with lots of leadership potential. Wants help with communication.
- 17-D - Needs lots of attention and has lots to share. Excited over the idea of a family cluster. Attention span rather short. Not aware of others and interrupts constantly. Spontaneous.
- 18-D - Perceptive and happy. Demonstrates lots of "cute" behavior which could be an irritant. Good relationship with father. Likes his family. Excited about everything. Energy!

These observations were written down on the back of each data collector immediately after each visit. All data, including these observations was carefully considered prior to designing our first meeting.



DESIGNS AND EVALUATIONS FOR A  
TWELVE WEEK FAMILY CLUSTER

Curtis Smith and Sally Bjerklie  
Co-leaders

## SESSION ONE

THE GOAL: To begin to get to know one another and to begin our family cluster.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Construction paper  
Felt-tip pens  
Masking tape  
Coffee pot and supplies for serving coffee  
Juice pitchers and supplies for making juice  
Newsprint  
Guitar or piano

GENERAL COMMENT: It's important to really welcome people in this first session. An extra effort should be made to be sure everyone is included and involved. A "pot-luck" dinner is a part of this first design and it will be important to allow enough time for everyone to enjoy the meal. The children will probably finish before the adults, so be prepared for a variable conclusion to the meal. As the process of the design unfolds, be aware of how the people are responding and make mental notes of the new data you are receiving.

## THE DESIGN:

1. Gathering and making name tags. People are welcomed as they arrive and the plan for the evening is shared with them individually. Check for any questions. Get everyone to make a name tag. (allow 15 minutes)
2. "Pot-luck" dinner. The preparation of the meal has been coordinated by the leaders. Give another word of welcome and offer a prayer before the meal. (allow 25 minutes)
3. Group sharing. Invite people to share something about the new friends they've been meeting during the meal. Leaders will have to set the tone for this first attempt at sharing. (allow 20 minutes)
4. Beginning our family cluster. Establish some basic rules (norms) for the family cluster by using the "fishbowl" technique. Invite the children to sit with one leader on the floor and have the adults in a circle around the children. Adults may only listen! In the final phase bring the adults into the center with the kids. Record all ideas on newsprint. (allow 15 minutes)

5. Singing. Use an action song which gets people close to one another. (allow 5 minutes)

6. Family groups. Have each family go to an area of the room where they can be together and ask them to decide on one special thing about their family which they would like to share (also select the person who will speak for the family). (allow 5 minutes)

7. Sharing by families. Call on the various families in turn and have them share with the total group. (allow 10 minutes)

8. Singing. Use an easy song which everyone knows.

9. Evaluation. Ask for a verbal response to the question: How do you like what we did tonight?

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#### EVALUATION OF SESSION ONE:

The goal for session one is easy to achieve. The leaders felt things went very well. People were on time and they were excited about the beginning of family cluster. A large welcome banner had been prepared ahead of time and was greatly appreciated. The meal went okay but not too much interaction occurred. The attempts at sharing were difficult even though the topics were light. Also, the singing was less than enthusiastic. The two best events in the whole design were the "fishbowl" sharing and the sharing by families. There was a positive indication that feelings and expectations changed as the evening went along.

## SESSION TWO

THE GOAL: To continue getting to know one another by looking at who we are and what we do (roles).

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Name tags (already prepared)  
Newsprint  
Felt-tip pens  
Strips of white paper (used for hat bands)  
Masking tape  
Long strip of butcher paper

GENERAL COMMENT: Based on data gathered in session one, this second session will concentrate on the roles people have within their families. There will be some role playing and the concept of role playing will need to be modeled by the leaders.

## THE DESIGN:

1. The welcome and warm-up. Greet people as they arrive and help them get their name tags. There will be some informal singing as people are arriving. The warm-up will be an action song which helps people get relaxed and ready for the evening.
2. Introduction of the purpose and the plan for the evening. Check for any questions. (allow 5 minutes)
3. Brainstorming. Question: Who are we in our families, and what do we do? (identifying roles) Record responses on newsprint. (allow 5 minutes)
4. Gather in families. Each person is requested to identify from two to four personal roles which they feel are important in their family. Write a descriptive word for these roles on strips of white paper (to be used for hat bands). (allow 10 minutes)
5. Remain in family groups. Instructions: Each person (in turn) is to put on the most important hat band (role) and tell the others how they see their role as important to the family, and how they feel when they are in that role. (allow 15 minutes)
6. Singing. Learn a new song. (allow 5 minutes)

7. Modeling role playing. Leaders will role play a situation dealing with roles in their families. (allow 5 minutes)

8. Role plays. Instructions: Each member of the family is to exchange a role with another family member. Make decisions about the role exchange by discussing it with one another. Exchange role hat bands to show your new identity. Take about five minutes to plan a role play as a family using your exchanged roles for your part in the role play. Written role play instructions will be given to each family. (allow 10 minutes)

9. Presentation of role plays. (allow 20 minutes)

10. Reflection and evaluation. Invite everyone to sit together in a large circle. Questions: What did you learn tonight? What did you learn about your family? What did you learn about yourself? (allow 10 minutes)

11. Singing. Use an easy closing song. (allow 5 minutes)

12. Closing evaluation. Using a continuum line drawn on a long piece of butcher paper, have everyone place their name tag at the spot on the line which best represents how they feel about the evening.

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#### EVALUATION OF SESSION TWO:

The goal for session two is realistic and can be realized through the design. Overall, things went quite well and everyone seemed to gather some learnings about family roles. When the families began sharing in the discussion about their roles within the family it seemed to generate considerably tension. The role play modeling by the leaders was received well and added some lightness to the experience of role playing. Tension surfaced when it came time to evaluate the events of the evening. The data says that intensive sharing for this group is still premature.

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**ROLE PLAY SITUATIONS:**

1. You've decided to go out and eat as a family. To which restaurant will you go?
2. You have only one TV in your home and everyone wants to watch a different program tonight.
3. It's been a hard day for everyone. Tomorrow is a school/work day and it's time to go to bed.
4. The garbage and trash have been stacking up all day. Somebody has to take the garbage out. Who will do it?

**ROLE PLAY SITUATIONS USED BY THE FAMILIES:**

SITUATION: You've decided to go out to eat as a family. To which restaurant will you go?

SITUATION: You have only one TV in your home and everyone wants to watch a different program tonight.

SITUATION: It's been a hard day for everyone. Tomorrow is a school/work day and it's time to go to bed.

SITUATION: The garbage and trash has been stacking up all day. Somebody has to take the garbage out. Who will do it?

Participants were instructed to make the role plays fun and playful, but to make them real. Five minutes was allotted for planning with the hopes of some spontaneity.

## SESSION THREE

THE GOAL: To play and share as a community.

TIME REQUIRED: Approximately one-and-a-half hours

MATERIALS NEEDED:

- Newsprint
- Construction paper
- Felt-tip pens
- Masking tape
- Crayons
- Glue
- Old magazines for cutting
- A roll of butcher paper

GENERAL COMMENT: Based on the continuing flow of data from this group, there are two very obvious needs: 1.) to become more playful, and 2.) to continue developing a sense of community. This design is very relaxed and playful. As soon as the people arrive they are immediately involved with themselves and with one another. It is anticipated that the event of making life-sized figures will be most helpful in achieving the goal for the evening.

THE DESIGN:

1. Using learning centers.
  - a. A place to make name tags. Be original and include the following information on the name tag you make:
    1. Something I like about me.
    2. Something that makes me happy.
    3. Something I don't like to do.
  - b. A place to make a collage. Use old magazines and cut out pictures and words which tell something about who you are. Paste your cutouts on a sheet of paper and make a collage.
  - c. A place to make a picture of yourself. Draw and color a picture of yourself doing something you enjoy.

(Everyone will be encouraged to make the name tag and then choose to do one more learning center.)  
(Allow 20 minutes)

2. Community time. The goal for the evening is shared at this time and the remainder of the schedule discussed. Also ask for some sharing about the name tags everyone has made. (allow 10 minutes)

3. Singing. Use two or three songs. (allow 10 minutes)

4. The circle game. Form a large circle. The leader will call out a particular category (i.e. blue eyes, brown shoes, etc.) and those who are in that category quickly jump into the center of the circle. Keep it playful. (allow 10 minutes)

5. Creating life-sized figures. Give each person a large sheet of butcher paper and some markers or crayons. Team up in pairs (including leaders), and trace the figure of the person onto the paper. Take your life-sized figure and fill it in to your liking. Please answer the following questions and include the information on your life-sized figure:

- a. What are some things people can learn from you?
- b. What are some things you don't like to do?

(allow 30 minutes or more)

6. Evaluation. Question: What did you learn tonight?

7. Closing song. (allow 5 minutes)

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#### EVALUATION OF SESSION THREE:

Time was a problem. The event of creating the life-sized figures took much longer than expected. However, we were able to stay with the process and those who didn't finish will have some time at the next meeting to complete the work. Everything else went well. The mood was relaxed and there was a lot of playfulness. The children especially felt good about the activities of this design. We feel the purpose was accomplished.



## SESSION FOUR

THE GOAL: To learn more about who we are in this community.

TIME REQUIRED: Approximately one-and-a-half hours

MATERIALS NEEDED:

Felt-tip pens  
Crayolas  
Masking tape  
Large piece of 1/2" plywood, pre-cut into puzzle pieces,  
one for each person in the family cluster  
Glue  
Assorted decorations (glitter, sequins, beads, yarn, etc.)  
Tempera paint and brushes

GENERAL COMMENT: The major event for this design is the project of making the community puzzle. Preparation of the puzzle pieces and the gathering of supplies will take a lot of time, but this project is definitely worth the effort. The puzzle becomes a visual symbol of the family cluster community and can be used over and over again. It's important to emphasize the uniqueness of each person as you work through this lesson of community building. Allow plenty of time.

THE DESIGN:

1. Finishing the life-sized figures project. As people arrive, have them finish the work they began in the last session. When they are through, have them hang their life-sized figures around the room on the walls.

SHARING: As a total group, go from picture to picture with each person sharing in turn. (Instructions: Share just one thing about your life-sized picture, or about the information you have written your picture.) (allow 30 minutes)

2. Community time. Introduction of the purpose and plan for this session. Have a warm-up activity and some singing. (allow 10 minutes)

3. Making a community puzzle. Each family will be given a sack containing plywood puzzle pieces. Family members are to select the piece they like best. (Instructions: Put your name on your puzzle piece and then decorate it as you choose. Make it as unique as you can. When finished, assemble your family's puzzle-pieces.) (allow 30 to 40 minutes)

4. Community time. With families working together, we assemble the entire community puzzle. (allow 10 minutes)

5. Reflection. Stress the importance of each person having a piece of the puzzle and the importance of their piece to the whole. Note how the community is broken when one piece is missing and how the puzzle becomes a symbol for the cluster family.

DISCUSSION: Prompted by questions from the leaders. (allow 5 to 10 minutes)

6. Evaluation and closing song. (allow 5 to 10 minutes)

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#### EVALUATION OF SESSION FOUR:

The goal for session four was clearly accomplished. There was a time crunch resulting from the amount of work which remained on the life-sized figures. However, when we began our work on the community puzzle, everyone really got into the spirit of the project. There was good involvement and lots of cooperation. The reflection time seemed to produce some tension again. Even though the learnings were obvious, there was an unwillingness to share the feelings surrounding the learnings. When we came to the evaluation, it didn't really happen, and the closing song lacked enthusiasm. There was a lot of appreciation for the puzzle and the children especially liked what we had accomplished together.

A HAND OUT DATA COLLECTOR (to be returned at the next meeting)

FOR KIDS

Sally and Curt want to know . . .

What special things you'd like to do?

What have you enjoyed the most so far?

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A HAND OUT DATA COLLECTOR (to be returned at the next meeting)

FOR ADULTS

Now that you've been involved in our family cluster for a while, what are some areas (relationships, communication, values, feelings, etc.) you'd like to explore?

As an individual . . .

As a family . . .

As a community (family cluster) . . .

## COLLATION - KIDS

What special things you'd like to do?

- Blank
- Singing and making things
- Sing and make things
- Blank
- Play games
- Like the song, "Tip Toe Through the Tulips"
- Build houses, make name tags. Do what our leaders want. Water plants and watch things grow.
- Exchange people, so we can be with different people, or mix up our families so we can see how we're different in what we do, and how we're alike.
- Learn more songs

What have you enjoyed the most so far?

- I liked the plays
- Everything
- Making the puzzle
- The puzzle making
- Tracing my dad and working on the life-sized figures
- The song, "Alice the Camel" and "Father Abraham." I also like the puzzle.
- Tracing my body. Making the puzzle and putting it together.
- Decorating the puzzle pieces and putting them together.
- The puzzle.

## COLLATION - ADULTS

What areas would you like to explore . . .

As an individual . . .

- Blank
- Art work
- Values and trust
- How to establish priorities in my own life . . . in others.
- Feelings
- I'd like to look at the area of feelings
- Openness to others, to criticism, and to discuss options
- Values and feelings

As a family . . .

- Effective communication
- Using stories
- Togetherness and separateness
- More effective communication . . . relationships . . . sharing
- Modeling behavior . . . feelings
- Goal setting
- Communication and relationships

As a community . . .

- Blank
- Discuss bussing
- Place or status
- Blank
- Relationships and communication
- Relationships
- Exchanging ideas
- Feelings and communications

## SESSION FIVE

THE GOAL: To become more aware of our feelings.

TIME REQUIRED: Approximately one-and-a-half hours

MATERIALS NEEDED:

Construction paper  
Felt-tip pens  
Cardboard cut out designs (use as tracing guides)  
Crayolas  
Newsprint  
Soft sponge ball  
Written role-play situations  
Refreshments

GENERAL COMMENT: This design was used in conjunction with Valentine's Day, however, it could be adapted for general use as well. The goal is for participants to become more aware of their feelings and to learn how to express feelings. The major event involves role-playing and provides an opportunity for the participants to act out feelings. The reflection times are very important. The design should be kept playful.

THE DESIGN:

1. Gathering. (Theme: Valentine's Day) Using a Valentine grab bag for names, each person will receive a name and small gift. (Instructions: Make a special valentine for the person whose name you have received. Say something about feelings on the valentine you make.) (allow 15 minutes)

2. Community time. (Use this time as a teaching moment) Introduce the purpose and the plan for the evening and express why we are going to deal with feelings. (allow 5 minutes)

3. Warm-up activity. The name game. Participants form a large circle. Using a soft sponge ball, throw the ball to someone else in the circle and call out their name before you throw the ball. (allow 10 minutes)

4. Experience and reflection role-plays:

DECISION MAKING - Question: Where are we going for dinner?  
Instructions: One person in the role-play is to be ignored in the process of making the decision. REFLECTION

RUDENESS - (by children) Instructions: One person is teaching others how to play "Four Square," and some children continually interrupt. REFLECTION

THE BOSS AND THE WORKER - Instructions: The boss praises the worker for his good work, and then fires him. REFLECTION

REJECTION - (by children) Instructions: Everyone is playing a game. One person tries (unsuccessfully) to get into the game. REFLECTION

RESISTANCE AND BLOCKING - Instructions: The group is sharing ideas in preparation for a meeting. One person resists and holds out. REFLECTION

(allow 45 minutes)

5. Refreshments. Time out for refreshments and the sharing of valentines which were made earlier. (allow 10 minutes)

6. Community time. A time for sharing and evaluation. Encourage the sharing of feelings. (allow 5 minutes)

7. Closing song.

#### EVALUATION OF SESSION FIVE:

The goal of this session was good, and it was accomplished. The opening activity went well and everyone entered in with interest. The use of teaching moments throughout this design worked well. The name game was enjoyed and aided community building. The role-playing went well and was enjoyed. The kids were really involved. Reflection, discussion and sharing went well this time (a real break-through). Also, the refreshments and the exchange of valentines was enjoyed very much. The evaluation went better. There were helpful comments and some constructive criticism.

## SESSION SIX

THE GOAL: To discover ways we communicate with each other and how we influence one another.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Soft sponge ball  
Small slips of paper (for the name hunt)  
Newsprint  
Felt-tip pens  
Masking tape  
Small miscellaneous items (for silent construction)

GENERAL COMMENT: Continue using teaching moments throughout this design. The activity called "silent construction" is the main event of this design. The reflection process which follows the silent construction is most important. The children can provide a lot of data during the silent construction if they are observed carefully. The other communication exercises should be kept playful.

## THE DESIGN:

1. A warm-up activity. As people arrive, have them join in a large circle. Play catch with a soft sponge ball. When you catch the ball you must do some sort of silly trick with it before you throw it to the next person. (allow 5 minutes)

2. The name hunt. Five small slips of paper have been prepared for each person with their first name on each piece. All the names are hidden before meeting time. Everyone hunts for the papers. As soon as a paper is found the finder must take it to the person whose name is on the paper. The activity ends by checking to see how many people ended up with all five pieces of paper. (allow 10 minutes)

3. Community time. Share the goal and the plan for the evening. Also share why we are going to deal with communication. Mention the data questionnaire they returned at the last session.

## 4. Communication exercises:

BACK-TO-BACK. By pairs, everyone sits back-to-back and carries on a conversation about something that happened today.

REFLECTION



BACK-TO-BACK (BUT APART). Attempt to continue the conversation. The leaders will direct participants to continue moving farther apart. REFLECTION

EYE-TO-EYE. Using the same partner, remain silent and look your partner in the eyes for 60 seconds. REFLECTION

CHILD - ADULT. The child stands on a chair and the adult kneels before the child (in order to simulate being small) and asks for permission to do something. REFLECTION  
(allow 15 minutes)

5. Silent construction. Two families will work together. One family will take the contents of a bag of miscellaneous items and attempt to construct something without talking to one another and the other family will observe the process.  
(allow 5 minutes for silent construction)

6. Stop and reflect. Both participants and observers share what happened during the silent construction. (allow 10 minutes)

7. Repeat steps 5 and 6 with the second family and have the first family in the observer role. (allow 5 minutes for silent construction and 10 minutes for reflection)

8. Community time. Check in and ask for sharing from each group. (allow 5 to 10 minutes)

9. Evaluation and closing song. Question: Did we achieve our goal? How, for you personally?

#### EVALUATION OF SESSION SIX:

The first portion of our goal was accomplished, but the second part of it was not. It would have been better to have limited the goal to just the theme of communication. The warm-up game was a relaxing way to begin, and the name hunt was especially enjoyed. The teaching moments are most helpful to clarify why we are doing the various things in the design. The communication exercises involved the children and a lot of learnings were quickly identified. The silent construction was a very good experience which will be remembered for a long time. However, the learnings were more in terms of communication than of influence on one another. The reflection times went well. The closing evaluation and song went a little better than before.

## REFLECTION QUESTIONS FOR SILENT CONSTRUCTION:

### FOR THE FAMILIES:

How did each of you feel during the construction?

How did you feel when it was completed?

In what ways did you get your ideas across?

### FOR THE OBSERVERS:

What did you see happening?

How did the family members respond to one another?

How did they cooperate?

Was everyone free to contribute?

Where did people hang back and resist involvement?

## SESSION SEVEN

THE GOAL: To discover ways we influence one another in our families.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Popcorn and juice (use during film)  
Film ("Saturday Afternoon")  
Newsprint  
Felt-tip pens  
Masking tape  
Affirmation messages (prepared in advance)

GENERAL COMMENT: This design picks up where session six missed the mark. It requires some recall of the silent construction exercise in last week's design and opens the door for some new communication regarding feelings which that exercise generated. The film, Saturday Afternoon, depicts a father, mother, son relationship where the father and mother are lost in their roles and the little boy is the only one who's real. It raises the issues of relationships, stereotyped roles, and the masks we wear. It clearly depicts the kind of influence we have on one another. The film will be used twice in the design. It has the potential of generating some intense feelings, so the design also includes a time of affirmation at its conclusion.

## THE DESIGN:

1. As people arrive they will be served popcorn and juice to enjoy before seeing the movie. (allow 5 minutes)
2. Film. "Saturday Afternoon." (allow 10 minutes)
3. Reflection on the film. Ask viewers to say what they saw in the film. Record answers on newsprint. (allow 5 minutes)
4. Leaders observations about the film. Then share the goal and plan for the evening. (allow 5 minutes)
5. Community time. A time for singing two or three songs.
6. "Fish Bowl." One family at a time will be in the center of a circle (like fish in a bowl) and very briefly recall (or reenact) their experience of silent construction in session six. The observing families will be asked to share their responses to what happened.

QUESTION: Would anyone in this family like to share what you hoped would have happened? (If someone does share this kind of information, then the leaders would check in with the person concerned.)

QUESTION: Did you hear the concern that was expressed?

TEACHING MOMENT: Depending on responses.  
(allow 45 minutes)

7. Replay the film, "Saturday Afternoon." This time the leaders provide an introduction and mention things for which the viewers might watch. (allow 10 minutes)

8. An affirmation chain. There will be four places around the room where affirming messages have been hidden. Leaders at either end of the chain of people holding hands, will lead people to the messages. The messages are read aloud. The chain reverses its direction in moving to each of the messages.

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#### EVALUATION OF SESSION SEVEN:

The goal for this design was accomplished. The refreshments served upon arrival made a big hit and the children liked the idea of having a little theater prepared to show the film. The film, "Saturday Afternoon," was appropriate and served well in generating discussion. The singing for this session was great. It indicates some new energy and strength in the cluster community. The "Fish Bowl" recall of the silent construction produced some tension, but a lot of learnings were evident. The reflection period allowed for some ventilation and everyone got into the sharing. Real family concerns began to emerge. Seeing the film again was a good experience and it was helpful to end the evening with the message of the film in mind. The affirmation chain worked well and served to take some of the pressure off.

## SESSION EIGHT

THE GOAL: To look at conflict within our family systems.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Color-coded name tags (for simulated families)  
 Newsprint  
 Masking tape  
 Felt-tip pens  
 8-1/2 x 11 paper  
 Crayolas

GENERAL COMMENT: The rules of procedure established by this design allow for some creative work to be done on some rather touchy issues. Participants will be invited to express some of the things which they feel produce conflict within their families. Families will be allowed some time for personal sharing, and there will be some opportunities for decisions regarding new ways of conduct within the family. This will be the first time simulated families have been used. It is the observation of the cluster leaders that the group has now reached the place where this is possible. Families will be encouraged to continue working on resolving their conflicts in a similar process at home.

## THE DESIGN:

1. People will be greeted as they arrive and asked to wear a color-coded name tag to help us in our organization of simulated families. Then they will be invited to join others in group singing. (allow 10 minutes)

2. Introduce the goal and the plan for the evening.  
 (allow 5 minutes)

3. Organize simulated families:

PART I - Write down (or draw pictures of) situations which you feel cause conflicts or problems in your family.

PART II - Share what you've written (or drawn) with others in your simulated family and then tell what you'd rather have happen in each situation. LISTENERS! PASS NO JUDGEMENTS!

PART III - Return to your real families and do the same kind of sharing as you did in your simulated families. Tell what you have written (or drawn) and say what you'd rather have happen in each situation. LISTENERS! PASS NO JUDGEMENTS!

PART IV - As a family, select one situation you'd like to share with the whole family cluster. Plan a pantomime to show how you, as a family, are going to deal with this situation in order to change it.

PART V - Prepare a large piece of newsprint: (a.) Identify the situation; (b.) How it was seen by each member of the family; (c.) How, as a family, are you going to change the situation?

(allow 45 minutes)

4. Presenting pantomimes. Families, in turn, will present their pantomime of a family conflict. Observers will attempt to guess what's being portrayed. After a brief time, the prepared newsprint will be shared.

QUESTION: Do others have a similar situation? Can anyone offer other suggestions? (allow 30 minutes)

5. Community circle. Evaluation question: What has been accomplished for you? In what ways?

Conclude with prayer.

#### EVALUATION OF SESSION EIGHT:

Our goal was achieved, however, the word "conflict" was too harsh. "Problems" would have been a better term. Our gathering was relaxed and the singing was good. The children are showing some real signs of confidence and expectation. Everyone seems to have a good sense of belonging now. The two younger children in the cluster didn't pick up on the idea of simulated families, but everyone cooperated to keep them involved. The provision for the option of drawing pictures rather than writing proved helpful. The simulated families worked well and paved the way for good sharing in real families. The pantomimes were fun, and everyone was involved. The ideas for dealing with the problems were very good. The evaluation and closing seemed to be just right and there was a good feeling at the conclusion.

## SESSION NINE

THE GOAL: To become aware of the special gifts and rituals in our families.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Newsprint  
Felt-tip pens  
Masking tape  
Balloons  
Messages for inside the balloons  
Popcorn and Koolaid  
Film, "Asterisk"  
Toy "Time Bomb" or wind-up timer  
Larger piece of butcher paper  
Crayolas

GENERAL COMMENT: Everyone receives some affirmation regarding their worth and their gifts as a result of this design. The film, "Asterisk," is an animated episode about a boy and his father. Rather than real people, the film portrays them as asterisks. The film is lively and playful. A brainstorming session helps everyone understand rituals, and the individual families have an opportunity to get in touch with their own rituals and gifts. This design calls for a light and happy evening.

## THE DESIGN:

1. As people arrive, encourage conversation. Children can use a play corner if one is available. (allow 5 minutes)

2. Gathering. Present the goal and plan for the evening.  
OPENING EVENT: Messages in balloons. There will be one balloon for each person with an affirming message inside. The balloons will have individual's names on them. Beginning all at once, people are to find their own balloon, break it, read the message, and then place it on a bulletin board for later use. (allow 5 minutes)

3. Refreshments and movie, "Asterisk." Serve popcorn and Koolaid. Have everyone seated for the film. (allow 15 minutes)

4. Family groups. Families will be instructed to pick up the messages they received in the balloons and then sit together as a family. Instructions: (a.) Tell something you liked about the film; (b.) Talk about the special gift "Asterisk" gave his father; (c.) Share the message you received in your balloon, and then tell anything else you feel is special about you. (allow 15 to 20 minutes)

5. Community time. Making a community-composite picture. A large piece of butcher paper is placed on the wall with the head of a person already drawn on it. Standing in a circle, we pass a spring-loaded "time bomb" (or any timer) from person-to-person. When it goes off, the person holding it goes forward and adds another portion to the picture. (allow 10 minutes)

REFLECTION QUESTION: What makes the picture special?

6. Brainstorming about rituals. Record ideas on newsprint. (allow 5 to 10 minutes)

7. Family groups. Families will be asked to identify one ritual that they have in their family, and then make a picture of it together as a family. Use a large piece of newsprint. (allow 15 minutes)

8. Community time. Each family will be allowed a brief time to share their picture and to tell about it. (allow 15 to 20 minutes)

9. Evaluation. QUESTION: What was special about this evening for you? What did you learn? (allow 5 minutes)

10. Closing song.

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#### EVALUATION OF SESSION NINE:

The term "special gifts" was not helpful. By speaking of "special" gifts we limited the sharing. The idea of rituals emerged as the big learning out of this design. In this sense, the goal was somewhat accomplished. The gathering event was a good one and everyone enjoyed it. Popcorn and koolaid was appreciated and the movie was enjoyed. The message of the film is a little difficult for children to grasp. The family groups went well and good sharing happened. The game which produced the community-composite picture



**EVALUATION OF SESSION NINE: (continued)**

was lots of fun and provided a good learning experience. People expressed a lot of appreciation for the opportunity to study their rituals as a family. It allowed for some affirmation of some very intentional things within their family systems. The evaluation produced lots of data.

## SESSION TEN

THE GOAL: To provide an opportunity to express our appreciation of each other.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

- Newsprint
- Felt-tip pens
- Prepared treasure boxes for treasure hunt
- Lots of construction paper (multi-colored)
- Plastic drinking straws
- Lots of staplers and scissors
- Cardboard patterns for flowers
- Large paper drinking cups
- Play dough
- Crayolas and pencils/pens

GENERAL COMMENT: This design concentrates on the expression of appreciation. It provides a way for easy involvement with one another. The major event is making paper flowers (one for each person in the family cluster). This takes a lot of time, and the leaders should have their flowers made up ahead of time in order to be free to help the smaller children. Since everyone needs scissors and staplers at about the same time, it's wise to have plenty of them available.

## THE DESIGN:

1. A treasure hunt. As the families arrive, each is given some treasure hunt clues. They have time to think it over as other families arrive. When all are present, the treasure hunt begins. The treasure is a box containing small candy favors and affirming messages for each family member.
2. Community time. Share the purpose and plan for the evening. Have each family share the treasure they found be reading aloud the written affirmations.
3. A flower garden of love. This event involves making a paper flower with a written affirmation for each person in the family cluster.
  - a. Introduce the procedure.
  - b. Begin making flowers. (Leaders help with the younger children.)

4. A flower garden of love (community time).
    - a. Introduce procedure and form a large circle.
    - b. Each person in turn sits in the middle of the circle and receives flowers from all others. Verbal affirmation may also be given as the flower is presented.
  5. Begin planning for the final celebration of the family cluster.
  6. Closing prayer.
- 

#### EVALUATION OF SESSION TEN:

The goal of this design was met and the opportunity was utilized by everyone present. This design takes a lot of preparation. It's wise to do as much of the preparation prior to arriving at the place of meeting as you possibly can. The Treasure Hunt was a big success and it set the stage for the activities which followed. Verbal sharing of the written affirmations was a little awkward and it would have been better not to have asked for this. The flower garden of love worked well, but caused a real time bind. It was difficult for the children to conceive of affirming messages to write on their flowers, but at least they were able to make a gift to give. The giving of the flowers became a "happening." The feeling in the group was very positive. Already the anticipation of the final session is strong. Our planning for the final session went well. As we came to the end of this design, it seemed that prayer was entirely appropriate and it provided a good closure.

NOTE: Due to a bad week with the flu which affected leaders and participants alike, we had to cancel one of the twelve sessions. Therefore, session eleven becomes the final celebration.

## SESSION ELEVEN

THE GOAL: To share together and celebrate the life of our family cluster.

TIME REQUIRED: Approximately two-and-a-half to three hours

### MATERIALS NEEDED:

Food and arrangements for a "pot luck" meal, or for a pizza dinner.  
 Party decorations  
 Candles  
 Paper protectors to shield hand from dripping candle wax  
 A Bible  
 Other chosen readings  
 Masking tape

GENERAL COMMENT: This closing design is very important. It requires a lot of previous preparation. Persons willing to share their talent in the talent show need to know what's expected at least one week in advance. The meal also needs to be planned a week in advance. Try to encourage 100% attendance and participation.

### THE DESIGN:

1. Families arrive early for this final celebration and begin making pizza. Those who are not involved in cooking may help decorate the room.
2. Procedure.
  - a. Preparation of the meal and preparation of the room.
  - b. Community singing.
  - c. Prayer for the meal.
  - d. Eating.
  - e. Clean-up.
3. Community time. Share the purpose and the plan for the evening. Check in to see who is prepared to share talents.
4. The Family Cluster Review (a talent show). Keeping it light and fun, the leaders will mcee the sharing of talent.

5. The closing experience. Using candlelight, the community will gather for readings and sharing in the following order:

- a. Form a large circle sitting on the floor.
- b. Instructions on the use of lighted candles.
- c. Lights out and the center candle is lighted.
- d. Read Matthew 5:14-16.
- e. Read passage from the book, THE VELVETEEN RABBIT.\*
- f. Read passage from Gibran, "On Children" from THE PROPHET.
- g. Invite people to come one at a time to the center of the circle and receive a lighted candle. As the candle is handed to them the leader shares a verbal affirmation, and then they return to be seated.
- h. A teaching moment regarding community.
- i. Sharing. "What has our cluster meant to you?"
- j. Song: "We Are One in the Spirit."
- k. Extinguishing the candles. Candles will be extinguished one at a time and the leaders will remember out loud, things we have done together.
- l. Standing. Form a close circle of prayer to give an expression of thanks for our life together.

\*Margery Williams, author.

#### EVALUATION OF SESSION ELEVEN:

Session eleven was an excellent and meaningful event. There was a real sense of celebration and community. The meal was good, the talent show was a success, and the closing experience was very meaningful. Excellent closure. Also as a final act of closure, each participant was encouraged to take his or her piece of the family cluster puzzle home with them.

## FINAL EVALUATION FOR OUR FAMILY CLUSTER

We'd like to request an evaluation from each person, and we'd like for the moms and dads to write the responses of the younger children so we'll have a clear record of how everyone feels. Please answer all the questions even if your answer is, "no comment."

Thank you!

Your name \_\_\_\_\_

Please express your overall evaluation of the entire cluster event.

What were your expectations before our first meeting?

How were your expectations met?

In what ways did your expectations change as we progressed?

How do you feel concerning what happened to you during our meetings?

What changes happened in your family as a result of this experience?

Was there anything you hoped would happen which didn't happen?

Was there anything that happened which surprised you?

What did you enjoy the most?

What did you dislike?

What did we do which helped you learn something?

Was the time we used too long, too short, or just right?  
(please explain)

Would you recommend the family cluster experience to other people?  
(Please tell us why.)

## FINAL EVALUATION (continued)

Would you like to be in a family cluster experience again? (Please tell us why.)

Our purpose was: "To provide opportunities for family enrichment through a process of experience and reflection."

Was this purpose accomplished for you? If "Yes," please tell us one specific way it was accomplished. If "No," please tell us why it wasn't accomplished.

Any additional comments?

Please return your completed evaluation forms as soon as possible.

Thank you!

## COLLATION

Results of the final evaluation:

Key for reading the collation is as follows:

|              |      |                  |
|--------------|------|------------------|
| FAMILY ONE   | 1-A  | Father           |
|              | 2-A  | Mother           |
|              | 3-A  | Daughter, age 9  |
|              | 4-A  | Son, age 6       |
| FAMILY TWO   | 5-B  | Father           |
|              | 6-B  | Mother           |
|              | 7-B  | Daughter, age 14 |
|              | 8-B  | Son, age 9       |
| FAMILY THREE | 9-C  | Father           |
|              | 10-C | Mother           |
|              | 11-C | Daughter, age 11 |
|              | 12-C | Daughter, age 11 |
|              | 13-C | Daughter, age 9  |
|              | 14-C | Daughter, age 7  |
| FAMILY FOUR  | 15-D | Father           |
|              | 16-D | Mother           |
|              | 17-D | Daughter, age 5  |
|              | 18-D | Son, age 4       |

Please express your overall evaluation of the entire cluster event.

1-A - I enjoyed the entire event. It seemed as though no matter what kind of day I had, I always enjoyed the group and its activities.

2-A - Activities were planned and enjoyable. It was exciting and worthwhile to be a part of a whole family experience.

3-A - It was fun and there were lots of nice people there.

4-A - I thought it was good.

5-B - I had fun meeting nice people.

6-B - I enjoyed meeting the other families and finding out we all have similar problems and feelings. For me, it was time well spent . . . which also taught me to listen and not just hear.

7-B - It was okay.

8-B - Terrific and great.

9-C - No evaluation.

10-C - It was a very enjoyable, worthwhile activity for our family.

11-C - Okay.



- 12-C - Fun.
- 13-C - It was neat.
- 14-C - It was nice.
- 15-D - I have a good feeling about it.
- 16-D - It was a good experience overall.
- 17-D - Special.
- 18-D - It was nice. I liked it.

What were your expectations before our first meeting?

- 1-A - I thought there would be lots of sharing of experiences between families.
- 2-A - I hoped my family would enjoy the family cluster event as much as I had in the past. I hoped for some "big" family learnings.
- 3-A - I thought I'd spend more time with other families.
- 4-A - Do lots of fun things.
- 5-B - None.
- 6-B - I was hoping for changes within myself.
- 7-B - Boring, no games.
- 8-B - I don't know.
- 9-C - No evaluation.
- 10-C - That with other families we would find ways of enriching our family life.
- 11-C - I didn't know.
- 12-C - I didn't know.
- 13-C - I had no idea.
- 14-C - I don't know.
- 15-D - That a commitment had been made which we would go through with.
- 16-D - I thought we'd be getting to know others better sooner and do more things in our own family. I expected my husband to be more open, but I should not have laid that "trip" on him.
- 17-D - Didn't know.
- 18-D - Didn't know.

How were your expectations met?

- 1-A - Partially - see next comment.
- 2-A - The activities were active, fun, and showed a good variety so, my family did enjoy it. I learned that our family had to find their own acceptable way to solve problems.
- 3-A - Just fine.
- 4-A - Yes.
- 5-B - No answer.
- 6-B - By the open discussions.
- 7-B - They changed.
- 8-B - No answer.
- 9-C - No evaluation.

10-C - We did simple things like singing and playing ball together, and more thought provoking projects such as family communication, that helped us find solutions to our family problems.

11-C - No answer.

12-C - No comment.

13-C - No comment.

14-C - No answer.

15-D - We completed our commitment with satisfaction.

16-D - Partially. All of my "hidden agendas" which I didn't think were hidden, like increased communication, and expressed feelings from my husband, didn't occur. The family made the commitment, but I felt no back-home support and it often hurt.

17-D - No comment.

18-D - No comment.

In what ways did your expectations change as we progressed?

1-A - As time went on I saw the experience as being revealing about how our family operated . . . both positively and negatively.

2-A - I really enjoyed the "doing." It was relaxing and fun to wonder what neat thing we'd be doing next.

3-A - I found we were going to spend more time with our own families.

4-A - None.

5-B - No answer.

6-B - No answer.

7-B - They didn't really.

8-B - No answer.

9-C - No evaluation.

10-C - No change.

11-C - No answer.

12-C - No answer.

13-C - Each day it would change, so you would never know. It was all different.

14-C - No answer.

15-D - I began to feel better about it toward the last several sessions.

16-D - Half way through I realized that I can't change anyone but myself. So, I sorta withdrew as it was very painful when my expectations were higher.

17-D - Meeting new friends.

18-D - It was neat. We did new things.

How do you feel concerning what happened to you during our cluster meetings?

1-A - Good!

2-A - I became a little braver at voicing my opinions.

3-A - I felt fine about learning new things about myself.

4-A - I learned some things about doing things silently and working with a group.

- 5-B - I opened up with more input.
- 6-B - I felt I was beginning to know my feelings and to start liking myself.
- 7-B - No answer.
- 8-B - I understood people's feelings better.
- 9-C - No evaluation.
- 10-C - I came away from the meetings with a feeling of contentment and peace which increased as the meetings went along.
- 11-C - Okay.
- 12-C - Good things happened and I met new people.
- 13-C - Good!
- 14-C - I don't know.
- 15-D - I felt I was able to communicate some things to my family which needed to be said.
- 16-D - Good! I had that insight - only can change me - yet I feel like I have responsibility for total family communication system which is very frustrating and a heavy responsibility.
- 17-D - Don't know.
- 18-D - Don't know.

What changes have happened in your family as a result of our cluster experience?

- 1-A - We seem to be more communicative as a family especially regarding feelings.
- 2-A - We tend to be more considerate of one another.
- 3-A - We put more things away.
- 4-A - I don't think there were any.
- 5-B - None that I noticed.
- 6-B - I can't say the family has changed even though I feel differently inside.
- 7-B - Nothing changed at all.
- 8-B - No answer.
- 9-C - No evaluation.
- 10-C - I feel that we all appreciate and enjoy each other a little more.
- 11-C - Nothing.
- 12-C - Nothing that I know of.
- 13-C - I have no idea.
- 14-C - The other kids haven't been turning the TV on to different channels.
- 15-D - Our family began to appreciate more the feelings of each other.
- 16-D - Maybe more open communication - during cluster it was conflict communication.
- 17-D - Don't know.
- 18-D - Don't know.

Was there anything you hoped would happen which didn't happen?

1-A - I expected to be exposed more to how other families operated and handled their problems.

2-A - No . . . Well, maybe that (4-A) would have been more cooperative in our family unit when everyone else was there.

3-A - No . . . really I just came.

4-A - I would like the family cluster to go on.

5-B - No.

6-B - No.

7-B - No.

8-B - No.

9-C - No evaluation.

10-C - No.

11-C - No.

12-C - No.

13-C - No.

14-C - No.

15-D - No.

16-D - Yes! I had hoped (15-D) would have been able to talk of feelings more.

17-D - No comment.

18-D - No comment.

Was there anything that happened which surprised you?

1-A - The variety of events.

2-A - Yes! (9-C) really opened up and seemed pleased to be a part of the event.

3-A - Yes, we talked about family rituals and the "Harper View Theater."

4-A - When we had the party.

5-B - Not really.

6-B - No really. I came each time with an open mind willing to do what was asked.

7-B - Everything.

8-B - Yes! I didn't know there would be games or movies.

9-C - No evaluation.

10-C - Yes, that (9-C) took part in the activities. He has usually been reluctant to express his thoughts or feelings.

11-C - I don't know.

12-C - Yes, the films.

13-C - Yes, using candles.

14-C - No.

15-D - Yes, the good reeling I had at the end.

16-D - I thought (15-D) was more into it with questions when I withdrew.

17-D - When (8-B) skateboarded.

18-D - When (8-B) skateboarded.

What did you enjoy the most?

- 1-A - The crafts.
- 2-A - The family treasure hunt.
- 3-A - Meeting other people.
- 4-A - Visiting with (8-B).
- 5-B - Open conversation and discussion.
- 6-B - The sharing of feelings and doing things as a total group (pizza making and discussions).
- 7-B - The party at the last meeting.
- 8-B - The last meeting when we had the party.
- 9-C - No evaluation.
- 10-C - Making pizza, and singing together.
- 11-C - Making the pizza.
- 12-C - Making the puzzle.
- 13-C - Making the puzzle.
- 14-C - When we did the puzzle.
- 15-D - The good feeling I had at the end.
- 16-D - Seeing my children become more aware of who they are within the family.
- 17-D - The flower garden of love.
- 18-D - The puzzle we made and the movies.

What did you dislike?

- 1-A - I can't say I disliked any part of the event.
- 2-A - I disliked (4-A) bouncing around so much.
- 3-A - Nothing.
- 4-A - Nothing.
- 5-B - No answer.
- 6-B - Role playing in front of the group. That (7-B) had no one to really share feelings with, or compare feelings with. She was definitely between the adults and the rest of the kids.
- 7-B - Role playing and talking in front of the group.
- 8-B - When we had to leave each other.
- 9-C - No evaluation.
- 10-C - Not enough staplers for making the paper flowers. Also, having tired kids the next day.
- 11-C - Singing.
- 12-C - Nothing! It was all fun.
- 13-C - Nothing.
- 14-C - I don't know.
- 15-D - Sitting on the floor.
- 16-D - Not knowing something at the beginning about the other families - Frustration continually in not remembering the names of the other children - Lack of free discussion at reflection time. Usually what I said was forced like I had to fulfill an assignment.
- 17-D - No answer.
- 18-D - No comment.

What did we do which helped you learn something?

- 1-A - The design of some of the events, especially the silent construction, made for some revelations.
- 2-A - Your friendly guidance allowed honest concerns and feelings to be expressed.
- 3-A - Family conference about problems helped me learn what others thought about putting things away.
- 4-A - I don't know, I must have forgot . . .
- 5-B - Role playing situations with the family.
- 6-B - Group discussions and questions relating to my feelings.
- 7-B - Found how people feel about different things.
- 8-B - Reflection time, when everyone shared about what happened.
- 9-C - No evaluation.
- 10-C - The communications exercise. I realized I don't look at people when they talk to me, especially my children and my husband. How could they know I cared what they were saying.
- 11-C - I didn't know.
- 12-C - The silent construction. Shows how hard it is to do something without talking.
- 13-C - I can't remember.
- 14-C - The ball-trick game.
- 15-D - Provided an opportunity to resolve conflicts.
- 16-D - The silent construction. I reflected on that a lot. I tried to reflect with (15-D) but wasn't always successful.
- 17-D - No comment.
- 18-D - No answer.

Was the time we used too long, too short, or just right? (please explain)

- 1-A - Too short. It would be fun to continue at perhaps a reduced frequency.
- 2-A - Too short. We were just beginning a whole community feeling.
- 3-A - Too short. It seemed we'd only begun.
- 4-A - Too short. Because we missed one week.
- 5-B - Too long. I do not like to give up my time to a schedule. Maybe twice a week for two hours a night for a month.
- 6-B - Probably just right - left us wanting more.
- 7-B - Just right. We covered just about everything in the three months.
- 8-B - Too short. Would like to know the other kids better.
- 9-C - No evaluation.
- 10-C - Just right. It was long enough to really get to know each other without getting tired of "just another thing to do" on a school night.
- 11-C - Too long.
- 12-C - Just right.

13-C - Too short.

14-C - Just right.

15-D - Ten weeks would have been fine. I don't like going out on rainy winter nights, so any other season would have been better.

16-D - Night meetings were hard for us on Mondays. Fridays would have been better, but I know families like to have Fridays free.

17-D - No comment.

18-D - No answer.

Would you recommend the family cluster experience to other people?  
(Please tell us why.)

1-A - Definitely! It helps in communication and this is always needed to some degree.

2-A - Definitely! A wonderful way to learn about your own and other families, to discuss problems and solutions in an acceptable atmosphere, and to have fun doing it all.

3-A - Certainly! It was fun.

4-A - Yes, because it's fun.

5-B - Yes, it was fun.

6-B - Yes! It was fun and the family was really together.

7-B - Depends on what the family situation is.

8-B - Yes, because I did it.

9-C - No evaluation.

10-C - Yes! What a wonderful fun way it is to learn to appreciate your family.

11-C - I don't know.

12-C - Yes! It's fun.

13-C - Yes, because it's fun.

14-C - Yes.

15-D - Only to certain people. Some people probably would not keep the commitment.

16-D - Yes, because of the increased awareness of the demands.

17-D - I don't know.

18-D - Yes.

Would you like to be in a family cluster experience again? (Please tell us why.)

1-A - Yes! Refer to all my other answers.

2-A - Yes! In family building - we experienced - we reflected and then we heard what others saw.

3-A - Yes! Discussion of family rituals and things like that.

4-A - Yes! We did fun things.

5-B - Not the same type. It would have to be on a higher level.

6-B - Yes! To continue educating myself about myself (inner-feelings) and other people's feelings, etc. (would be selective about the group due to my daughter's age however.)

7-B - No! Can't really explain why.

8-B - Yes! Because it's fun.

9-C - No evaluation.

10-C - Yes, because it was such a pleasant and worthwhile experience, and we could get away from it all for awhile and really concentrate on enjoying each other.

11-C - No.

12-C - Yes! It's fun.

13-C - I liked it. Yes!

14-C - I don't know.

15-D - Yes! We reflected on rituals and I was pleased at how my son related to that.

16-D - I'm looking forward to a weekend one for more continuity.

17-D - Yes! The same one.

18-D - Yes! I just liked it.

Was our purpose accomplished? Yes or no. Explain how or why.

1-A - Yes. The silent construction provided a good opportunity to see how our family works together - or more correctly, how the cooperation does not necessarily work as planned.

2-A - Yes. By constant experience and reflection.

3-A - Yes. By the discussions.

4-A - Yes, a little bit. By doing lots of fun things.

5-B - I really don't know, but it was fun.

6-B - I am unable to answer - it was a very enjoyable time for the family.

7-B - I don't get the question so I can't answer it.

8-B - Yes! I don't know.

9-C - No evaluation.

10-C - Yes! Things like the family communication exercise.

11-C - Maybe

12-C - No comment.

13-C - No comment.

14-C - Yes.

15-D - Yes. Reflection on rituals was good.

16-D - Yes! It felt good to have fulfilled the commitment.

No! In that the children sometimes needed special instructions due to age or not "hearing," or whatever, which made me concerned they might not do the task assigned.

17-D - No.

18-D - Yes.



Any additional comments?

- 1-A - No comments.
- 2-A - We do wish we could be a part of this type of education on a permanent basis. Thank you for being great leaders.
- 3-A - It was really fun. I wish we could do it again.
- 4-A - I liked it very much.
- 5- B - No comment.
- 6-B - At the time we began I was going through a period of deep depression and anxiety . . . however, working with feelings helped me overcome this to a great degree. I thank both of you.
- 7-B - No comment.
- 8-B - No comment.
- 9-C - No evaluation.
- 10-C - Thanks for including us.
- 11-C - No comment.
- 12-C - No comment.
- 13-C - No comment.
- 14-C - No comment.
- 15-D - The treasure hunts, games and singing were great.
- 16-D - Your design skills are super. Sometimes I did feel a little programmed for all we did in 1-1/2 hours.

## LEADER'S EVALUATION:

We feel that our general goal was accomplished. Overall, the cluster was a success and we feel much was accomplished. There was considerable evidence of growth and change for many of the participants. Also, we saw some changes in family patterns and attitudes. As leaders, we learned a great deal. We came away from this experience with an increased trust of the "emerging design model" which builds designs on the constant flow of new data from the group. We also had an increased trust of group process. We have a greater respect for the requirements of time and energy which this type of education event places upon leadership. We determined that our future

## LEADER'S EVALUATION (continued)

attempts in family education would follow a similar format but that we would try to sharpen the process here and there. Of particular importance to this evaluation is our awareness of the pacing of the total event. We feel that we moved far too fast in the early stages of this experience and many times we were hooked by our own agendas. In this particular group there was a need for more group building and the development of relationships.

As a leadership team we felt our greatest assets were in our common training background which allowed us to speak the same language and move with ease through the design process. Also, it was very good to have a male/female combination, particularly in the sense of modeling the parents/ adult role.

Chapter 5

DESIGN AND EVALUATION OF A FAMILY  
EDUCATION EXPERIENCE IN A  
CATHOLIC PARISH CHURCH

Curtis Smith and Lynne Nielsen  
Co-leaders

## INTRODUCTION

The following family education event was conducted over a twelve week period of time from September 22, 1977 - December 1, 1977, and consisted of ten gatherings as a family cluster. The event was designed and led by Curtis Smith and Lynne Nielsen, both of whom have a similar training background. It was agreed to include this event as a part of this doctoral project.

The families involved in this experience are members of the St. Madeleine Sophie parish (Roman Catholic) of Bellevue, Washington. Initial contact to arrange for this event was made through the education office of the church as a response to inquiries made by interested persons in the parish. The intension was to see if this form of religious/family education would appeal and be effective as a part of the educational program of the parish.

Interested families were identified and contacted by the two leaders. A home visit was arranged with each family. Since the initial contact had been made by the parish education office, this home visit was used for the purpose of collecting data on the families and providing an opportunity for the families and leaders to become acquainted. The families were very enthusiastic and cooperative.

The step-by-step process we followed, including a collation of data we received, and the designs we used, follows.

## PARTICIPATING FAMILIES

## FAMILY ONE: (A)

Father - age 40  
Mother - age 38  
Son - age 14  
Son - age 13  
Son - age 11  
Son - age 7

From all indications this family has a good home situation and there seems to be a good relationship between the father and mother. Since the children are all boys there's some competition and some sibling rivalry. There's good discipline in this home and the father plays a strong traditional role. The mother's body language expresses some weariness and her comments indicated she feels somewhat left out. The youngest son also gets left out somewhat and remains close to his mother. They come to the family cluster experience with some reservation but ready to try.

## FAMILY TWO: (B)

Father - age 42  
Mother - age 38  
Daughter - age 14  
Daughter - age 10  
Son - age 8

This is an interesting family experiencing an upward swing in economic and social position. All members of the family are intelligent and skilled. The oldest daughter is handicapped with a slight deformity and this sets her apart with special feelings and needs. There is some sibling rivalry between the two girls. This family stays very busy so everything bears quite heavily on their schedule. They were anxious to experience the family cluster.

## FAMILY THREE: (C)

Mother - age 32  
Daughter - age 10  
Daughter - age 7

This is a single parent family due to a recent divorce. We sensed a lot of pain still at work in the life of the mother. The children have accepted the situation, but show

## FAMILY THREE: (C) (continued)

signs of insecurity and uncertainty. There was a need for all three to show their ability and worth as individuals. They were anxious to be a part of the family cluster. The mother felt the family cluster might provide some really good experiences for the girls in the absence of a real father.

## FAMILY FOUR: (D)

Father - age 43  
Mother - age 40  
Son - age 14-1/2  
Daughter - age 13  
Daughter - age 5  
Daughter - age 3

In this family the father plays the dominant role and the mother is passive and servant-minded. The next to youngest daughter is a retarded/mongolid child but actually quite capable (no data collector available for this child). The other children are very likable and they take a supportive role within the family. The oldest son and the oldest daughter indicate considerable hostility and anger over certain things within the family structure, but overall they seem to have a relatively happy home life. The retarded daughter gets more than an abundant share of attention from all family members.

## FAMILY FIVE: (E)

Father - age 42  
Mother - age 39  
Son - age 14  
Son - age 12  
Son - age 7

The mother of this family takes charge of all the details for everything that happens, and the father is reserved and somewhat passive. There's a sense of well-being in their home, but the father is gone a lot and seems to have resigned to the hopelessness or ever having it any other way. The children are delightful, polite, and willing to be involved. They have a common interest in sports. They were interested in the family cluster, but with some reservations. The mother, on the other hand, was very enthusiastic, and her enthusiasm tended to spill over on the rest of the family.

All five families are members of the same Roman Catholic Church and live in the same general geographical area. They had contracted with the church's director of education to be a part of the family cluster event.

#### INTRODUCTION OF THE FAMILY CLUSTER TO THE FAMILIES:

Only one visit was made in the homes of the families because of the work which had been done by the education office of the church in contracting with these families to participate in this family cluster event. These five families were a part of an original nine families who were available for family cluster education. The other four families were formed into a second cluster which met on a different night of the week. Both members of the leadership team were present for the home visits with just one exception. The following information was shared with each family during the home visit:

INFORMATION ABOUT OURSELVES - We spent some time getting to know one another with each person telling some things about themselves.

INFORMATION ABOUT THE FAMILY CLUSTER - We took some time to get feedback on information they'd already received and made adjustments when necessary. The event was scheduled for a twelve week period of time from September 22, 1977 - December 1, 1977, and would consist of ten sessions. We would begin at 7:00 p.m. and conclude at 8:30 p.m. each evening. Lynne Nielsen and Curtis Smith would be co-leaders of the family cluster.

THE PURPOSE OF THE FAMILY CLUSTER - To provide opportunities for Christian families to learn and grow through a process of experience and reflection.

WHO WILL BE INVOLVED - Since we already had a relatively firm commitment from these five families we were able to share with each family who the other participants were. This was especially important to the children.

WHAT WE WILL BE DOING - The families were told that the things we'd be doing would be based on the needs and interests of the people in the family cluster. We introduced them to the questionnaire we were going to ask them to fill out for us before we departed their company. The experiences we are going to share are designed to help us better understand ourselves and each other. We will try to develop a community where each person is valued. Therefore, we are asking that each family participate as a unit with all members present. We will learn through a process of experience and reflection.

WHAT'S REQUIRED - Monetary arrangements have been made through the office of education at the church office. We are asking each family to make a commitment for all ten sessions over a twelve week period of time. A firm commitment is important to the process of family education and therefore we expect each person to take the commitment seriously.

We then handed out the questionnaires to gather information which would provide data for our design process.



DATA COLLECTOR FOR THE ST. MADELEINE SOPHIE  
FAMILY CLUSTER

Each family member fills out her or his separate data collector.  
(Please assist children who are unable to write.)

Name \_\_\_\_\_ Sex \_\_\_\_\_ Age \_\_\_\_\_

Who is the most important person in your family to you?

What makes this person important to you?

If you are in trouble, who in your family do you go to for help?

Why?

What is the happiest part of the day for you in your family?

What things are special about your family?

What changes would you like to see happen in your family?

What do you hope will happen at family cluster?

What art or talents would you be willing to share?

When you are finished please return your questionnaire to one of  
the leaders of your family cluster. Thank you.

## COLLATION

Data collected from participating families:

Key for reading the collation is as follows:

|              |      |                  |
|--------------|------|------------------|
| FAMILY ONE   | 1-A  | Father           |
|              | 2-A  | Mother           |
|              | 3-A  | Son, age 14      |
|              | 4-A  | Son, age 13      |
|              | 5-A  | Son, age 11      |
|              | 6-A  | Son, age 7       |
| FAMILY TWO   | 7-B  | Father           |
|              | 8-B  | Mother           |
|              | 9-B  | Daughter, age 14 |
|              | 10-B | Daughter, age 10 |
|              | 11-B | Son, age 8       |
| FAMILY THREE | 12-C | Mother           |
|              | 13-C | Daughter, age 10 |
|              | 14-C | Daughter, age 7  |
| FAMILY FOUR  | 15-D | Father           |
|              | 16-D | Mother           |
|              | 17-D | Son, age 14-1/2  |
|              | 18-D | Daughter, age 13 |
|              | 19-D | Daughter, age 3  |
| FAMILY FIVE  | 20-E | Father           |
|              | 21-E | Mother           |
|              | 22-E | Son, age 14      |
|              | 23-E | Son, age 12      |
|              | 24-E | Son, age 7       |

Who is the most important person in your family to you?

- 1-A - No one is "most"
- 2-A - My husband
- 3-A - My mom
- 4-A - Mom
- 5-A - No answer
- 6-A - Daddy
- 7-B - My wife
- 8-B - Father
- 9-B - None, they all are.
- 10-B - Mom and dad
- 11-B - Mom and dad

- 12-C - My children and myself
- 13-C - Mom
- 14-C - Mom
- 15-D - Wife
- 16-D - My husband
- 17-D - Father
- 18-D - My dad
- 19-D - My dad and mom
- 20-E - (used first name) wife
- 21-E - My husband
- 22-E - My brother
- 23-E - Dad
- 24-E - Dad

What makes this person important to you?

- 1-A - My wife adds a stability and love - the kids a sense of purpose.
- 2-A - My husband knows and accepts me with all my faults, and loves me anyway.
- 3-A - Mom understands me.
- 4-A - Mom and dad take care of me and pay for my things.
- 5-A - No answer.
- 6-A - I don't know.
- 7-B - My wife is a person I can fully share with.
- 8-B - Love.
- 9-B - No answer.
- 10-B - Because they are my parents.
- 11-B - Because they are my parents.
- 12-C - My children are important because they give me joy and an understanding of life. I'm important because I must be the foundation for our growth.
- 13-C - Mom buys food for the whole family.
- 14-C - Mom loves me and buys my school things.
- 15-D - My wife is a partner in the whole of life.
- 16-D - My husband is a terrific person and he loves me and thinks I'm special.
- 17-D - Father keeps the family organized.
- 18-D - My father and I really have a special kind of relationship.
- 19-D - A very special kind of love.
- 20-E - My wife and I started the family and she is the nucleus.
- 21-E - In marriage we have dedicated our lives to each other. We are on - we do things together. He's my life.
- 22-E - I do a lot of things with my brother.
- 23-E - Dad makes the money for our family.
- 24-E - Dad gets the money for our family.

If you are in trouble, who in your family do you go to for help?  
Why?

1-A - My wife. Because we have learned to respect each other's advice and support each other without criticism.

2-A - My husband. Because he always helps to the best of his ability.

3-A - My mom. Because she understands better.

4-A - My mom or dad. Because they know what it's like.

5-A - My mom.

6-A - Mommy. She helps me and gives me what I need.

7-B - My wife. I value her judgement.

8-B - My husband. He helps to sort out facts and ideas and to make decisions.

9-B - My mom and dad. I talk a lot to both of them.

10-B - Mom. Because she will help me.

11-B - Mom.

12-C - I have to spend much time solving my own troubles. It isn't easy but it's very rewarding.

13-C - Mom. Because she solves the problems fast.

14-C - Mom. She helps me.

15-D - My wife. Who else? Unless it involves the kids.

16-D - My husband, if he's home, or my eldest son if he's there.

17-D - Mother. She understands my needs.

18-D - Dad, if he's home. Because he understands most of my problems better than mom.

19-D - My dad. He knows how to work things out.

20-E - No answer.

21-E - My husband. He's my rock of gibraltar. Together we can tackle all problems.

22-E - My mom. Because I get along best with her and can talk to her.

23-E - Mom. Because she's the easiest to talk to.

24-E - Mom and dad. They help me write things I can't, and give bandaids when I'm hurt.

What is the happiest part of the day for you in your family?

1-A - Evening, after dinner.

2-A - Dinnertime when the family is all together.

3-A - The night. Because I look back on the happy parts of the day.

4-A - Dinner time. Because everyone's at home.

5-A - At dinner.

6-A - When we go to the park.

7-B - Usually dinnertime. Lots of conversation.

8-B - Dinner, and evenings.

9-B - There really isn't a special time.

10-B - When dad comes home from work.

11-B - When I'm at soccer practice.

- 12-C - Dinner hour usually. We share what we've done during the day.
- 13-C - After mom gets home from work.
- 14-C - Picnic time and meal time.
- 15-D - Around dinner or at special family outings.
- 16-D - At the end of the day around bedtime is often a special warm time for me.
- 17-D - At dinner.
- 18-D - When we are gathered around the breakfast table.
- 19-D - Anytime our family is together and happy.
- 20-E - When and if we are able to talk together, go out together, or do some activity together.
- 21-E - The dinner meal, when we share each other's day - both the ups and downs.
- 22-E - When we all sit together and do something, or watch TV.
- 23-E - After school's out and my route is done and I can rest.
- 24-E - Saturday. Watch cartoons and stay home from school.

What things are special about your family?

- 1-A - We can laugh and have fun with each other. There is respect for each among us.
- 2-A - Our sense of humor, our loyalty to each other, our love and acceptance of each other.
- 3-A - There's a lot! We love each other.
- 4-A - We don't fight all the time.
- 5-A - There's five males and one female.
- 6-A - Don't know.
- 7-B - We trust each other and enjoy doing things together.
- 8-B - Love, understanding, compassion.
- 9-B - That we like to be together.
- 10-B - We are all a little talented.
- 11-B - It's a big and happy family.
- 12-C - We do things together - skiing, etc. . . . we have a special closeness due to the one-parent household factor.
- 13-C - After my mom gets home from work, we are together.
- 14-C - Reading together.
- 15-C - Great wife and kids. We have little problems, but we stick together when it counts.
- 16-D - We are a pretty warm, close family (except when we fight).
- 17-D - No answer.
- 18-D - My retarded sister.
- 19-D - All the love and understanding among us.
- 20-E - The children seem to be well adjusted and are not in trouble.
- 21-E - We love each other. We try to do things together - both play and work.
- 22-E - We get together pretty often and do things.
- 23-E - We all have some of the same talents.
- 24-E - No answer.

What changes would you like to see happen in your family?

- 1-A - I would like to see us learn to talk more about feelings, and what is important to each member of the family.
- 2-A - More easy effective communication of our true feelings, both good and bad.
- 3-A - My brothers and me get together better.
- 4-A - My brother not to yell so much - that we kids would not fight so much.
- 5-A - To get better relations with each other.
- 6-A - Nothing differently.
- 7-B - I would like to see my family draw closer to God - and instill in the children a deep love for God so they can confidently face the future.
- 8-B - Open sharing.
- 9-B - None come to mind.
- 10-B - Never argue.
- 11-B - A new brother.
- 12-C - I would like to be able to relax more with the girls and join in their everyday fun with more ease - also to be able to listen to them more and not talk so much.
- 13-C - I would like to see my mom get more money.
- 14-C - More books. Get a boat so we could go sailing together.
- 15-D - Improve communications. Find ways to share our values, both Christian and other.
- 16-D - Better communication between us - especially between parents and kids - more appreciation of each other as individuals.
- 17-D - That my sister would not be so hot-tempered and that my dad would say when he's getting angry.
- 18-D - Mom to be more relaxed.
- 19-D - That we could see each other more.
- 20-E - More unity, more communication, more thoughtfulness.
- 21-E - Better communication with the two older boys - keep in tune with their needs - learn to pray more together as a family.
- 22-E - That everyone could talk to one another.
- 23-E - I would like to be able to talk to my dad easier.

What do you hope will happen at family cluster?

- 1-A - I hope it will help us grow in our faith as a family.
- 2-A - That we all become more close to one another and to God, through better understanding and sharing.
- 3-A - That we learn to love each other.
- 4-A - That we will like it and do things we like.
- 5-A - To learn to have more fun together.
- 6-A - Color and draw pictures.
- 7-B - See response to last question.
- 8-B - Learn to share God's love with others.
- 9-B - I'm open to ideas.

- 10-B - That we have lots of fun.
- 11-B - A soccer game.
- 12-C - Open communication. Relax and have fun together.
- 13-C - I will feel a little bit happier.
- 14-C - Play games and play ball.
- 15-C - Realize the gift we are to each other.
- 16-D - Gradual building of community to where there is a relaxed trust among the family cluster members.
- 17-D - Our family will understand each other's needs.
- 18-D - I hope I will become less shy.
- 19-D - I hope we see each other more.
- 20-E - See response to last question.
- 21-E - We will hopefully get to know each other better as other families in our parish - develop a feeling of community and togetherness.
- 22-E - Our family will become closer.
- 23-E - Learn more about other families and how they work.
- 24-E - Games.

What art or talents would you be willing to share?

- 1-A - No answer.
- 2-A - Possibly some painting - I have a large record collection (mostly jazz and classical) if you have a good record player.
- 3-A - Teach how to play chess and how you collect coins.
- 4-A - Play the electric guitar - sing - draw.
- 5-A - Pictures and painting.
- 6-A - Sing and draw.
- 7-B - Athletic activities and singing.
- 8-B - Any and all.
- 9-B - Sewing.
- 10-B - Some soccer hints.
- 11-B - Share soccer.
- 12-C - Singing with a group.
- 13-C - My flute.
- 14-C - Share my books.
- 15-D - Singing, organizing, loving and caring.
- 16-D - Enjoy singing.
- 17-D - None of importance to the cluster.
- 18-D - My singing - my acting talents.
- 19-D - Making friends pretty easy.
- 20-E - Writing or speaking.
- 21-E - Creative dramatics - love to play and sing - musical games - I'm an old ham at heart.
- 22-E - I could teach some songs I know on the guitar.
- 23-E - Model building or fishing.
- 24-E - Drawing.

DESIGNS AND EVALUATIONS FOR A  
TEN WEEK FAMILY CLUSTER

Curtis Smith and Lynne Nielsen  
Co-leaders



## SESSION ONE

THE GOAL: To begin to get to know one another and to begin our family cluster.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Butcher paper for a large welcome banner  
Construction paper for name tags  
Newsprint  
Felt-tip pens  
Masking tape  
Toys for play corner (needed every session)  
Materials for learning centers

GENERAL COMMENT: It's important to really welcome people in this first session. An extra effort should be made to make sure everyone is included and involved. A "pot-luck" dinner is a part of this first design and it can provide an important ingredient to a good beginning. The children will probably finish before the adults, so be prepared. The establishment of "agreements" is an important part of this first meeting and should be an inclusion experience.

## THE DESIGN:

1. Gathering - welcome - getting name tags. Introduce the purpose and plan for the evening. Give instructions regarding the use of the facility, explain the use of the play corner, and check to see if there are any questions. (15 minutes)
2. "Pot-luck" dinner. The preparation of the meal has been coordinated by the leaders. Give another welcome and offer prayer before serving the meal. (25-30 minutes)
3. Clean-up and move to the cluster-family area. (5 minutes)
4. Gathering and singing. A number of songs can be used. Try to include some action songs where people have to get up and move around. (15 minutes)
5. Setting our "agreements." Using the "fish bowl" concept put the kids in the center and dialogue with them about possible agreements to help the family cluster be a success. Write results on newsprint. Finally, bring adults into the center with the kids and continue the discussion and add their ideas to the agreements list. Conclude by having everyone sign their name to the bottom of the list. (15 minutes)

6. Family sharing. Instructions: Each family gathers and decides one thing they want to share about their family. Do this quickly and also decide who will speak for the family. (5 minutes)

7. Family

8. Closing song and prayer. (5 minutes)

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#### EVALUATION OF SESSION ONE:

We feel our goal was achieved to a degree. We were left with a feeling of need to get the individual families in touch with one another before anything else. However, a beginning was achieved. We had to make some last minute changes in our plans for the dinner because people were late. During the meal the families stayed close to one another within the family but avoided meeting the other participants. We really needed some planned activity around the tables following the meal. Some of the kids were finished eating in five minutes and restlessly on their feet wondering what's next. One family arrived very late and it created quite a problem. We were late in getting to our program and there was some resistance to gathering so we could begin. The singing was okay but participation was poor. We were able to make our "agreements" but we had to rush through the experience, so it was not as good as it could have been. The sharing time went well, but it happened differently than we had planned. The concluding song and prayer were both helpful.

We conclude that this is a totally new style for these people. They are not accustomed to being on time and they seem lost in a group. We also note that some of them even seem lost in their own families. We received lots of new data about the participants just from observation.

## SESSION TWO

THE GOAL: To continue getting to know one another in order to build our community.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

- Name tags
- Newsprint
- Felt-tip pens
- Masking tape
- Crayolas, pens and pencils
- Materials for learning centers
- Butcher paper for making a large collage
- A timer (wind up type with bell)
- Symbolic faces for evaluation line (happy face - indifferent face - sad face)

GENERAL COMMENT: This design provides opportunities for each person to make something which will contribute to a community collage. The evening is to be playful and relaxed with a high emphasis on inclusion. Efforts should be made to encourage sharing.

## THE DESIGN:

1. Singing and gathering. As people arrive have them get their name tag and then join the group for singing. End with an action song like the Hokey Pokey. (15 minutes)

2. Present the purpose and the plan for the evening. Also, check in on the agreements which were established at the last session. Check for questions. (5 minutes)

3. Learning centers. Give instructions for use of the learning centers and explain how our creations will be put together in a large family cluster collage. Use four learning centers:

- a. Making a family crest giving information about your family.
- b. Write a poem which tells us something about your family.
- c. Draw a picture of you doing what you do best.
- d. Make something funny which helps us know who you are or what your family is like.

(30 minutes)

4. Creating a collage. Everyone takes their creation and places it on a large sheet of butcher paper to form a giant collage. (5 minutes)

5. Singing and gathering. (5 minutes)

6. Sharing around the collage under the direction of a leader. (15 minutes)

7. The "time bomb" game. Form a circle of chairs with one person "it" in the middle. A timer is passed around the circle and when it goes off the person in the middle decides who will change chairs (i.e. blue eyes - brown shoes - goes to school - etc.). (10 minutes)

8. Evaluation. Use a body continuum. Put a symbolic sad face at the end of a wall, a happy face at the other end, and an indifferent face in the middle. People respond to the evaluation questions by standing near the face which represents how they feel. Questions:

- a. How do you feel about what we've done this evening?
- b. How do you feel about your participation?



(5 minutes)



9. Closing prayer.

#### EVALUATION OF SESSION TWO:

We feel our goal was achieved. The singing was good this time but it would be better if we could sing without books. The action song was received well. Participation in the learning center was excellent. The sharing was very good. We had some interference from outside noise, and we could have improved things with a better seating arrangement. The "time bomb" game had a good reception, especially with the children, and people were really playful this time. The method for evaluation was fun and helpful.

## EVALUATION OF SESSION TWO: (continued)

It was obvious that when people feel playful they become more involved. We need more mixing up and loosening up. We observed the need for some practice at listening. The individual families are still staying quite close together and tending to ignore the larger group.

## SESSION THREE

THE GOAL: To play and to share as a community.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Name tags (color coded)  
1-1/2" strips of construction paper  
Newsprint  
Masking tape  
Felt-tip pens  
A long rope

GENERAL COMMENT: This design requires playfulness and develops a rather graphic teaching about community. It will be important to be very clear with instructions before beginning the "tug of war" and to monitor the game carefully in order to avoid injury to anyone. The paper chain which will be constructed can become a symbol of the cluster community and can be used as a permanent part of the decor of the cluster room.

## THE DESIGN:

1. Treasure hunt for your name tag. Name tags are hidden prior to the session. People are instructed to find their name tag, attach it to their shirt and then return to the center of the room. (10 minutes)

2. Making a paper chain. Every person participates to form links out of construction paper strips. The chain must be big enough to go completely around the entire group. (15 minutes)

3. Sitting on the floor with the paper chain around the group, the purpose and the plan for the evening is presented. (5 minutes)

4. "Tug of war." Using the concept of the paper chain but replacing it with a rope, teams are formed by use of color-coded name tags, to compete with each other in a tug of war. Give careful instructions for safety. Rowdiness will end the game, so the key is cooperation.

After playing tug of war with the rope, break the paper chain and use it in place of the rope. No tug of war can take place because the paper chain is too delicate. Use this as a teaching moment. (20 minutes)

5. Learning a better way. A "Hug of War" rather than a tug of war. Let families be together for a moment to embrace. (5 minutes)
  6. Gathering by singing. (5 minutes)
  7. Reflection on experience guided by open-ended questions. (15 minutes)
  8. Identifying ME in our community. Use these words to any melody they fit:  
     Here I am, look at me  
     I hope you like the person you see!  
     In turn, each person jumps into the middle of the circle and vigorously says, "I'm \_\_\_\_\_!" (10 minutes)
  9. Evaluation and closure. Invite sharing in response to evaluation questions. Do a brief reflection of the events of the evening. Offer closing prayer. (5-10 minutes)
- 

#### EVALUATION OF SESSION THREE:

The goal was achieved and definitely allowed for the inclusion of each person. The design was easy and didn't require quite so much preparation. The treasure hunt for name tags was okay but should have been confined to a smaller space. Making the paper chain went very well, and it provided good teaching. The tug of war worked, and the rules were essential to its function. Allowing the families an opportunity to embrace produced an awkward moment, but it was a good experience even if it produced some struggles. The singing was good. The reflection period went exceptionally well. There was humor and lightness mixed in with some real insights. The "here I am" song was good for energizing the group towards a good conclusion.

People are beginning to ask for things they can take home with them to continue learning during the week.

In general, we feel there was more of a group feeling during this session. There was more laughing and spontaneous involvement than ever before. We still need more mixing, and we are beginning to see the necessity of a session on feelings.

## SESSION FOUR

THE GOAL: To explore the importance of our place and our participation in our family cluster.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

A large circular piece of plywood which has been cut into pieces (one for each person)  
Glue  
Tempera paints  
Assorted craft items (glitter, sequins, yarn, etc.)  
Newsprint  
Masking tape  
Felt-tip pens

GENERAL COMMENT: The major event of this design is making the family cluster puzzle. Essentially, we are creating a symbol of our community which can be used over and over again in the remaining sessions. Individual participation is the key to this design.

## THE DESIGN:

1. The family cluster puzzle. A large circular piece of plywood will be prepared in advance by cutting it into puzzle pieces in the exact number of participants, including the leaders. Each family will receive a bag containing enough pieces for their family members. Working as families, each person chooses their own piece, puts their name on it, and decorates it as they like. When finished, each family assembles their own portion of the puzzle, and then brings it to a central place where the community will cooperate to assemble the complete puzzle. (40 minutes)
2. Gathering with singing. (5 minutes)
3. Sharing the purpose and plan for the evening. (5 minutes)
4. Reflection on making the puzzle. Use this time also for a teaching moment regarding community. (5 minutes)
5. The body machine. Begin by brainstorming for ideas as to what kind of machine we could make with our bodies. Choose one idea and then put it together and make it work. (15 minutes)
6. Reflection on the experience. (10 minutes)



7. Closing circle and prayer. (5 minutes)
  8. Written evaluation on newsprint. (5 minutes)
- 

#### EVALUATION OF SESSION FOUR:

As far as our goal is concerned, we achieved the "exploring the important of our place," but the "participation" portion was left hanging. We failed to deal with participation issues. In retrospect, it might have been better to limited the goal to just the first part.

The family cluster puzzle was a huge success. It was visual, enjoyable, symbolic, and a good teaching instrument. We could have used some gathering time before getting into the puzzle making, because some people were late. The singing was more comfortable and the participation is getting better. We are beginning to see the need to share some of the data which motivates our choices for activities within the design. People are slow in perceiving why we do the things we do. The reflection time after making the puzzle produced lots of learnings. The "body machine" created lots of resistance. Our plan and procedure for the event was poor. The reflection which followed was also shallow, and no one picked up on the problems we experienced in the event. This was frustrating to us as leaders because we just had to leave some of the issues hanging. The closing experience was good and the evaluation was okay.

In general, we feel this session could have been more than it was, but regardless of its flaws, a lot of learning happened.

## SESSION FIVE

THE GOAL: To discover ways we communicate with each other and how we influence one another.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Newsprint  
Felt-tip pens  
Masking tape  
A soft sponge ball ("nerf ball")  
Assorted materials for "silent construction," (i.e. tinker toys, building logs, Lego, yarn, spools, etc.)

GENERAL COMMENT: The first part of this design may not be taken too seriously by the participants. It should be very playful. However, good learnings are possible as the various exercises are undertaken. The children will more than likely have some difficulty with the requirement for carrying on a conversation. Hopefully, everyone will try their best to participate in each exercise. The "silent construction" event provides a good opportunity for the families to take a look at their communication patterns and to see how they exert an influence on one another.

## THE DESIGN:

1. Warm-up activity. As people arrive, have them join in a circle game. Using a soft sponge ball, throw the ball to people in the circle. When you catch the ball you have to do some silly trick with it before throwing it to another person. (5 minutes)

2. Gathering. After everyone arrives, continue the game with the ball but have people call out the first name of the person to whom they intend to throw the ball. (5 minutes)

3. Singing. (5 minutes)

4. Share the purpose and plan for the evening and then conclude with a song. (5 minutes)

5. Communication exercises. Instruct people to pair up with a person who is not a member of their own family. Find someone who is about the same size as you. (15-20 minutes for total event)

a. Back-to-back. By pairs, sit back-to-back and carry on a conversation about something that happened to you today.

REFLECTION!

- b. Back-to-back, but moving father apart (under the direction of the leader). How far can you be apart and still communicate?

REFLECTION!

- c. Eye-to-eye. Using the same partner, sit knee-to-knee, remain silent and look your partner in the eyes for just 60 seconds. What happens? What's communicated?

REFLECTION!

- d. Child-adult. Pair up one child with one adult (the adults will need to do this with more than one child by repeating the exercise). The adult kneels before the child who is standing on a chair, and asks permission to do something. How does this feel to both the child and to the adult?

REFLECTION!

6. Silent construction. Instructions: Two families will group together, one family will observe as the other family participates. One family will be given a bag of materials. They are to dump the contents out of the bag and then proceed to build something without speaking to one another. The other family observes the process and will share their observations during the reflection time. (Allow 15 minutes for each phase of the process)

- a. First family participates (7-8 minutes)  
REFLECTION AND SHARING (7-8 minutes)
- b. Second family participates (7-8 minutes)  
REFLECTION AND SHARING (7-8 minutes)

7. Community sharing. (10 minutes)

8. Evaluation. Point out the purpose for the evening once again. QUESTION: Did we achieve our purpose? How was it achieved for you personally? (5 minutes)

9. Closing prayer.

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## EVALUATION OF SESSION FIVE:

The goal for the design was achieved. However, we did more on communication than we did on influencing. Things went quite well but we were in a bit of a time bind because of people arriving late. The communication exercises were fun and people were able to express their learnings in the reflection periods. We failed to record new data on newsprint and the reflection times were too short. Also, we could have been more intentional in our planning for small children during this part of the design. The "silent construction" was excellent. However, the event was rushed. Lots of learnings emerged from this activity. As leaders we were too involved in pressing for the learnings, and feel it would have been better to have stayed out of it more. The evaluation was shallow. We introduced the concept of family systems and this was most helpful.

## SESSION SIX

THE GOAL: To begin to look at our feelings.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Popcorn and juice (or other refreshments)  
Film: "Saturday Afternoon"  
16 mm projector and screen (extension cord)  
Newsprint  
Felt-tip pens  
Masking tape  
Balloons (with slip of paper, feeling messages inside)

GENERAL COMMENT: This design intends to teach about feelings, identify feelings, and put families in touch with their feelings. The song, Got To Get in Touch, by Father Carey Landry, is most helpful when used with this design. The design could very well create some home work for the participants if in fact there is unfinished business at the end of the evening session.

## THE DESIGN:

1. Gathering. Popcorn and juice is available as people arrive. Relax and just have conversation until everyone is here. (10 minutes)
2. Film: Saturday Afternoon. (10 minutes)
3. Reflection on the film. What did you see in the film. Record responses on newsprint. (5 minutes)
4. Share the purpose and plan for the evening. (5 minutes)
5. Balloon game. Pass a balloon around a circle without using your hands. When this is accomplished, everyone gets a balloon, pops it, finds a message about feelings, and then shares the message with the entire group. (10 minutes)
6. Singing. Got to Get in Touch. (5 minutes)
7. Brainstorming about feelings. Share feeling words and record them on newsprint. (10 minutes)
8. Family sharing. Together as families, take some time to write down a list of your feelings when you are:

- a. Put down
- b. Sad
- c. Happy

Share your lists as a family. Instructions: Others may only listen. Pass no judgements or criticism. (20-30 minutes)

9. Debriefing in family groups. What still needs to be done? Do you need more time on this as a family? (5 minutes)

10. Closing song and prayer.

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#### EVALUATION OF SESSION SIX:

The goal for this design was accomplished. Everything worked well. We needed more preparation time because the task of putting messages inside the balloons is time-consuming. The film was well received, but we feel it was not used to its full advantage. The reflection on the film was very good and people really got into a good sharing time regarding what they had seen. There was lots of participation by both the children and the adults. The balloons were fun. We found that some children are afraid of breaking balloons (also some adults), but others helped in those situations. The printed messages about feelings were helpful. The brainstorming session was very productive and we had a lot of fun doing it. People began owning some of their own feelings. The family sharing went okay. Everyone got into this on their own level. Everyone participated. We had a good debriefing and closure.

## SESSION SEVEN

THE GOAL: To deepen our awareness of our common family problems and to explore possible alternatives.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Instructions and clues for a treasure hunt  
 Small bags of candy  
 Newsprint  
 Masking tape  
 Felt-tip pens  
 Instructions for role plays

GENERAL COMMENT: Continuing in our response to the needs of this particular group, this design allows for a playful expression of some common family problems. The opportunity for learning comes during the times for reflection. The key question is, "Are there any better ideas?" Hopefully, the group discussion time at the end of the meeting will allow for some free expression of particular problems existing in these families and also allow for some sharing of alternatives.

## THE DESIGN:

1. Gathering and singing. Just allow time for everyone to arrive. (10 minutes)
2. Follow-the-leader treasure hunt. Place the younger children in front of the line. The leader is given written instructions as to where to lead the people in order to find the next clue. When the last clue is found and executed there will be a small bag of candy with one piece for each person. (10 minutes)
3. Share the purpose and plan for the evening, and create simulated families. (5 minutes)
4. Role plays. Begin with an explanation of the event and model a role play.
  - a. Situation: Each child has a favorite T.V. show which are on at the same time but on different stations, of course. There is only one T.V. set. What do we do?

REFLECTION ON THE EXPERIENCE

- b. Situation: It's time to mow the lawn. The job of mowing the lawn has been assigned to the kids but no one can remember who did it last, and all the kids have something else they want to do. What do we do?

REFLECTION ON THE EXPERIENCE.

#### REFLECTION QUESTIONS:

1. How did you feel while acting your part in the role play?
  2. What happens in your real family in a situation like this? (Try to get an answer from each family.)
  3. Are there any better ideas?
- (Allow 40-45 minutes)
5. Reflection on our family cluster. How are we doing? Are there any problems in this big family? Are we caring for one another? What about our "agreements"? (10-15 minutes)
  6. Evaluation. Incorporate the evaluation as the ending of the previous conversation. (5 minutes)
  7. Closing song and prayer.

#### EVALUATION OF SESSION SEVEN:

The purpose and stated goal of session seven was accomplished but not to its fullest potential. Overall the meeting went well and we noted considerably more playfulness and looseness. The follow-the-leader opening event turned out to be a lot of fun. There was some complaining by the adults but the kids enjoyed it tremendously. The preparation for the role plays was important to the success of this event. Particularly the modeling of a role play by the leaders was both fun and helpful. The first role play went well but it was hard to identify the situation being acted. However, the participants made good connections with similar problems and good learnings resulted. The second role play was excellent. The participants were very playful and the problem they were enacting was real. The reflection process was spontaneous and there was lots of good feedback. When we came to the reflection on our family cluster lots of positive feelings were expressed and the evaluation for the evening was easily incorporated into this time. The spirit of our singing and closing song was exceptional.



## SESSION EIGHT

THE GOAL: To become more aware of our gifts as persons and of our rituals as families.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Refreshments  
Affirmation messages for each person  
Movie - "Asterisk"  
16 mm projector, extension cord and screen  
A wind-up timer  
Butcher paper  
Newsprint  
Masking tape  
Felt-tip pens  
Crayons and pencils

GENERAL COMMENT: There's a lot of playfulness in this design but it allows for the expression of some important realities. We all have gifts, and every family has certain rituals they follow. Hopefully, the discovery of gifts and rituals can be a positive experience. It is also hoped that each family will take something home from this event and continue the discovery process there.

## THE DESIGN:

1. Gathering. Take time for refreshments and conversation. (10 minutes)
  2. Receiving affirmation messages. The messages, written personally to each one are contained in a basket which is suspended from the ceiling. A child is lifted high to upset the basket and the children help distribute the messages. The messages are read and then placed on a bulletin board for later reference. (5 minutes)
  3. Movie. "Asterisk." (10 minutes)
  4. Reflection on the movie in family groups. Talk about the things everyone saw in the film. (10-15 minutes)
  5. Community time. Play the "time bomb" game using a wind-up timer. When the timer goes off the person holding the "time bomb" goes forward to a large piece of butcher paper and contributes one part of a composite drawing of a person.
- REFLECTION QUESTION: What makes this picture special? (10 minutes)

6. Brainstorming. Question: What are rituals? List what people say on newsprint. (5-10 minutes)

7. Family groups. Each family is requested to identify one ritual which they have as a family and picture it on paper. Everyone helps make the picture. (10-15 minutes)

8. Community time. Sharing the pictures and telling about our family rituals. (20-25 minutes)

9. Evaluation and closing song and prayer. (5 minutes)

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#### EVALUATION OF SESSION EIGHT:

The goal of this session was only halfway achieved. We didn't really discover more about our gifts, but there was definitely some learnings about family rituals. Possibly some of the problem was due to a very poor start. People were late and some were sick. In one case some of the children had made choices to go elsewhere and this left everyone a little unsettled. Our design time line was adjusted but we never really recovered what was lost. The attitude of the people towards the movie was "blah" and we were unable to direct energy towards the discovery of personal gifts. The affirmation messages lost their sparkle because so many were absent. This design was salvaged by the "time bomb" game. Making the composite picture was fun and it resulted in good sharing. Also, the brainstorming session on the subject of rituals went very well. Everything seemed to balance out by mid-point in the evening and everyone was involved in working on the pictures of family rituals. The community sharing was okay but it was not as alive as it could have been. The evaluation produced some data but we felt that we were receiving a lot of "canned" answers. The closing experience was okay.

## SESSION NINE

THE GOAL: To provide opportunities to express our appreciation of each other.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Clues and treasure boxes for the treasure hunt  
Newsprint  
Masking tape  
Felt-tip pens  
Cardboard flower patterns  
Lots of construction paper  
Plastic drinking straws (number of persons in the group times itself equals the number required, i.e. 20 x 20 equals 400)  
Lots of staplers  
Pencils and ink writing pens  
Plastic drinking cups  
"Play Dough"

GENERAL COMMENT: Making a special flower for each person in the family cluster consumes a lot of time. However, this design allows an opportunity for real expression on the part of each person, so it's worth the time. The more preparation accomplished before the event the better things will go. Leaders will have to work with the smaller children in order to allow their parents some free time.

## THE DESIGN:

1. A treasure hunt. Each family is given one clue to the location of their treasure. They follow the first clue to other clues and finally to their treasure. The treasure is a beautiful box containing a little candy and a paper flower from the leaders to each person. The flower has a personal message written on it and serves as a model for the flowers they will be making later on in the design. (15-20 minutes)
2. Community time. Share the goal and the plan for the evening. (5 minutes)
3. Making flowers for everyone. Introduce the procedure and check for questions. Begin when ready. (1 hour)

4. Community time. Everyone sits in a large circle and one-by-one people receive flowers from everyone else. Each flower has a message written on it. The container is a plastic cup with some "play dough" inside. The plastic straw stems are stuck into the dough to create a bouquet of flowers. (15 minutes)

5. Closure.

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After this session take some time to briefly plan the final celebration of the family cluster.

#### EVALUATION OF SESSION NINE:

The goal of this session was definitely reached. Everything went well. Everyone was involved and happy, and there was a lot of appreciation expressed for the special evening this design produced. The session went overtime because of the amount of time required to make the paper flowers. It would be better to have the paper flowers already cut out so more time could be spent attaching the straws and writing the personal messages. It is important to provide a large list of everyone's name for easy reference. Also, this exercise is difficult for little children and it's necessary to work with them. When it comes to writing personal messages, children simply need to be assisted in identifying each person and then saying something like, "I like you." The giving of the flowers turned into a "happening" due to the time crunch we were in, but it was a very happy time. The closure was good.

## SESSION TEN

THE GOAL: To share together and to celebrate the life of our family cluster.

TIME REQUIRED: Approximately one-and-a-half hours

## MATERIALS NEEDED:

Everything for a Pizza dinner  
Record player  
Balloons  
Crepe paper streamers  
Candles  
Cardboard shields for dripping wax on candles  
A Bible  
Book: Margery William, The Velveteen Rabbit  
Book: Kahlil Gibran, The Prophet  
Flashlights

GENERAL COMMENT: This design provides for a party celebration as well as a serious closing experience. The Pizza dinner can be planned and coordinated by the adults of the cluster if they are willing. Also, families and individuals are to be encouraged to share their unique talents as a part of this design. The closing experience requires considerable prior preparation on the part of the leaders. It is a special opportunity.

## THE DESIGN:

1. Arrive and prepare. Have people come early for this event. Everyone cooperates to either make pizza or to help decorate the room for the celebration. Allow for clean-up time. (1-1/2 hours)
2. Share the goal and the plan for the evening. (5 minutes)
3. Sharing our talents. Families or individuals take turns in sharing musical (or other) talents. (45 minutes)
4. Closure.
  - Form a circle and have everyone sit on the floor.
  - Give instructions about the use of lighted candles.
  - Light one candle in the center.
  - Readings from The Velveteen Rabbit and from The Prophet.
  - Read from Matthew 5:14-16.
  - Have people come one-by-one to receive a lighted candle. The leaders speak a personal word to each person.

- A teaching moment about community.
  - Sharing. What has our cluster meant to you?
  - Song. "They'll Know We're Christians By Our love."
  - Extinguish candles one-by-one and give remembrances. of things which happened in the life of the cluster.
  - Closing circle of prayer.
- (15-20 minutes)

5. Farewell. The family cluster ends with the dismantling of the cluster puzzle with each person taking their piece home with them as a symbol of the experience shared. (5 minutes)

6. Written evaluation.

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#### EVALUATION OF SESSION TEN:

The goal for session ten was accomplished extremely well. The leaders really prepared the way for having the pizza dinner which was more than just a dinner. Participants were simply asked to bring pizza to share with others. Because of this the meal turned out to be a very important part of our evening. There was lots of involvement and cooperation, lots of sharing and good conversation. People were very happy in the experience of sharing a meal. After the meal when we came to the sharing of the gift of talent we also had an excellent experience. This activity flowed together very well with lots of variety. Good preparation was obvious. People were affirming and there was strong evidence of caring and support from everyone. The closing experience was also excellent. It was appropriate, reverent and yet joyful at the same time, a truly beautiful experience. The children cooperated with our request for the safe use of lighted candles and everything went well.

The final written evaluation worked okay but there was a need for more time. The children were not ready to do an evaluation and they were not too sure about what to say. Not everyone cooperated with our request for an evaluation.

## FINAL EVALUATION FOR OUR FAMILY CLUSTER

Please help us measure the results of our family cluster by taking the time to answer the following questions. It may be necessary for moms and dads to help the younger children write their responses.

Thank you!

Your name \_\_\_\_\_

Remembering all the things we did in our family cluster, how do you feel right now?

Our overall purpose was "to explore who we are as Christian families in order to learn and grow together, using a process of experience and reflection." In what ways did this happen for you?

Something I have learned about me is . . . .

Something I have learned about my family is . . . .

What have you liked best about family cluster?

What would you have liked to see done differently?

How do you see your family involved in family-centered education in the future?

Any other comments?

## COLLATION

Data collected from participating families:

NOTE: Unfortunately the key which would identify the age and sex of each respondent was lost. However, the answers given are valuable regardless of the identity of the one providing the answer and have therefore been included in this section of the dissertation. Out of 24 participants only one child did not complete the final evaluation.

Reflecting on your time and experience in our Thursday night Family Cluster, how do you feel right now?

1. Full of love and happiness!
2. I feel very close to my own family and to our Family Cluster. I feel a sense of loss that it is our last meeting together and hope that it will somehow continue.
3. Happy!
4. I feel I've grown and learned a lot through this about myself and my family and our group--also that these families are really special to me.
5. All right.
6. I feel a bit sad that it's ending, and also that we are truly one big loving family!
7. I feel very good.
8. I feel it was a very worthwhile and inspiring experience. Every member of the family enjoyed, learned, and looked forward to "cluster-nite."
9. Fulfilled, joyous, and educated in the ways of God, and that our family is closer now.
10. Very warm. I have certainly felt how the light of the world spreads! I have learned more about me, my children, and how to share love with others.
11. I feel good, but I also feel bad that it is our last day.
12. Happy.
13. Okay. Good.
14. Good, warm, full--like we have a really large family to share with. It gives me a feeling of moral support and also a feeling of being accepted and special.
15. I feel very good about all our times together, even the moments that were hard to share and speak out. I feel close to all who shared these weeks.
16. I feel very good right now because I had a fun time at the other meetings too and these are pleasant thoughts.
17. I feel sad that this is our last meeting.



18. I feel really nice with our cluster. "Warm fuzzies."
19. I feel good about what we have achieved.
20. Pretty good.
21. Warm - liked - lovable.
22. A real rewarding experience.
23. Yes, good.
24. No evaluation.

In what ways has the overall purpose been met for you?

1. I enjoy myself more.
2. It has brought our family closer together and closer to God.
3. It was fun to do things with my family and with everybody.
4. An awareness of feelings in the family, and the specialness of each of us.
5. In every way.
6. Through our discussions and activities I have been able to understand my own family better, and feel more close and loving to them.
7. It has taught me to love other people besides my family.
8. It has strengthened the bonds within our family because we communicate better; there is a better understanding of feelings.
9. Well, I learned, and used what I learned, and it has changed my outlook for the better.
10. In every way possible. I was skeptical at first how all the ages could share and learn, but how we really have!
11. It has taught me many things I didn't even think of doing.
12. I had fun.
13. Yes!
14. Pretty well. I would have liked 12 weeks instead of 10.
15. No answer.
16. Yes.
17. I have a new confidence in myself now.
18. I think it has helped us all with communicating and listening more.
19. Now I can talk with other people freely.
20. No answer.
21. Improved visible family unity that was being left unexpressed.
22. It has gotten the family having fun with members of our family and other families.
23. No answer.
24. No evaluation.

Something I have learned about me is. . . .

1. That I can be more open than I thought I could be.
2. That it is not as very risky or frightful to share how I feel with others.
3. No answer.
4. I am blessed.
5. How really important my feelings are.
6. I need to feel free to express my feelings more, and be more understanding. I have come a long way these 10 weeks.
7. That I can be a jerk sometimes.
8. It's very "OK" to have and express my feelings.
9. That I can learn about religion without feeling bored, and I have an inner feeling which through Family Cluster has been strengthened.
10. To be a better listener and observer.
11. That I can be fun to be with "sometimes."
12. Feelings.
13. No answer.
14. I feel good about me - I have learned to feel good about me through experiences in the past 15 years and Family Cluster reinforced this.
15. I am a giving person. I enjoy listening to others' comments and thoughts. I have learned that others can learn something from me. I do have something to offer.
16. About my feelings - able to communicate better.
17. I have some kind of talent in me.
18. I don't have to be embarrassed because I mess up on the piano when I'm with you all.
19. I'm special to others and others are special to me.
20. That I'm a special person.
21. People seem to realize that I like them.
22. I can relate better to other families.
23. That I'm important to others.
24. No evaluation.

Something I have learned about my family is. . . .

1. They all have their feelings, and I should listen to them.
2. That we have not been sharing and communicating as we should. That each has something important to give to the family.
3. They are all nice.
4. We have so much to be thankful for.
5. How important our feelings are.
6. We have created something beautiful among us. We all love each other and want to express ourselves better to each other.
7. We should do more as a family.
8. Nothing really new, although we are closer and more loving.

9. That we can enjoy ourselves together, and that we are all important to one another. It has also strengthened my love for my family.

10. We are really special. We care about each other and other people.

11. That we should share more with each other.

12. No answer.

13. No answer.

14. We have more in common with the older children than I thought.

15. My family is truly a unit and very close knit.

16. That we really do things together a lot more.

17. That we respond well to a group program like Family Cluster.

18. I already felt we were very special but being in the Family Cluster has made us feel even closer.

19. My family is special to me.

20. I've gotten to know my family better.

21. We can pull together better than we usually do.

22. That we're willing to cooperate with the cluster.

23. My family cares about me.

24. No evaluation.

#### What have you liked best about Family Cluster?

1. The unity and friendship of each family when sharing.  
2. The opportunity to get to know others through games and exercises.

3. Making things - like the "community picture."

4. The closeness - the kids and their cooperation - the generosity and love shared by the leaders.

5. The "Time Bomb" game.

6. The feeling of freedom to join into activities and the thought-provoking lessons which stay with us long after the evening.

7. Everyone became friends.

8. The warmth shared by everyone.

9. The fact that I have learned about God in a fun, and fulfilling way.

10. The warmth of making friends of all ages and feeling the love of Christ all around us.

11. The way we get together and share.

12. Being with friendly people. I liked singing.

13. Playing. I like the candles.

14. The warmth when we began to grow and develop into a group. The appreciation of each person, small and big, and the respect of their feelings and ideas. We did a lot of growing in this area I believe.

15. Sharing with everyone from the adults to the youngest.

16. Communication, and feelings.

17. Everything.
18. I liked it when I recognized someone from Cluster in our church service and that I know them in a special way.
19. Having a good time learning about ourselves and each other.
20. Everything.
21. Growing community.
22. Having fun together. The enthusiasm.
23. The "Time Bomb" game.
24. No evaluation.

What would you have liked to have seen done differently?

1. Make the Cluster longer.
2. I would like to see more sharing with others in the Cluster as we did in the session on communication.
3. No answer.
4. I think it was very well done and very appropriate for the circumstances.
5. Nothing.
6. Perhaps more discussion of lessons.
7. The singing.
8. Nothing. The purpose of each meeting was well-conceived and the goals were met in an interesting way.
9. Nothing, except I wish it was longer - a lot longer.
10. Nothing. It was really good. Possibly more encouragement for sharing with the kids.
11. The way we shared our talents, because I did bad.
12. Nothing.
13. Nothing.
14. I didn't care for the setting of the first two or three meetings - it seemed to hinder closeness and sharing. When we changed to a smaller room it seemed immediately better - people seemed to relax a bit more. I didn't care for the "tiptoe" song because I felt foolish and uncomfortable.
15. I would have liked to discuss the basics of our church.
16. Nothing.
17. Nothing really.
18. Nothing.
19. Nothing.
20. No answer.
21. Not much . . . can't think of anything.
22. Perhaps more games.
23. More games.
24. No evaluation.

How do you see your family involved in family-centered education in the future?

1. Taking every advantage we can to join groups like this (if it's possible for something to be as enjoyable as the Cluster and you have been).
2. I don't know, to be specific, but would like to have my family participate.
3. No answer.
4. I think this is the way for our family to learn and share and grow.
5. I think it's very good.
6. We feel that this is very important and would be glad to participate in other programs.
7. We will be involved after this.
8. Yes.
9. I think that our family will be more eager and have a better outlook. I personally will want to do it again.
10. We would like to be involved in another Cluster after the new year. It has been a very warm experience for our entire family. We want more!!!
11. More involved because of this - we learned a lot.
12. Would like to do this again next year.
13. Would like my family to do this again.
14. We intend to continue on. The other families I've talked to seem to feel the same way. Right now we are planning meaningful family liturgies. We don't know when we'll begin an actual family program, but we feel this is a good beginning for us.
15. Hopefully there will be more Family Cluster experiences where we all work and play together. This is much more rewarding than our regular educational program for children.
16. We will probably all understand it better.
17. Complete blank!
18. I hope we can be in another one. We all enjoy it.
19. I think we will do more of this.
20. No answer.
21. Continuously.
22. As a continuing thing - encouraging others to become acquainted with Family Cluster.
23. No answer.
24. No evaluation.

Any other comments?

1. No answer.
2. No answer.
3. I liked the "Cluster Puzzle" lots.
4. No answer.
5. I think this was an enjoyable program.
6. At last someone saw that for the family to survive it needs the right kind of help. Keep up the good work!

7. Nope.
8. No answer.
9. Thank you very much. Too bad it was so short.
10. To our leaders: Thanks so much for being two very loving and caring people. You have touched my life.
11. No answer.
12. No.
13. None.
14. You have both given much. Your empathy and sensitivity to each individual is especially appreciated. This has helped me.
15. This has been a great experience for me. I needed this and have greatly benefitted from all who participated. Thank you, Lynne and Curt.
16. No answer.
17. No answer.
18. No answer.
19. It was fun!
20. No answer.
21. Good program! Great people!
22. It's a great idea.
23. No answer.
24. No evaluation.

## CONCLUSION

In 1932 when Niebuhr's *Moral Man and Immoral Society* was published, we were already well on our way to the empty alienation so common to our present society. If the decade of the seventies could be characterized by any one particular need, it would most likely be the need for intimacy and community. Niebuhr provided us with a clear analysis of the problem as he perceived it in its early stages. He said:

Our age, for good or ill, is immersed in the social problem. A technological civilization makes stability impossible. It changes the circumstances of life too rapidly to incline anyone to a reverent acceptance of an ancestral order. Its rapid developments and its almost daily changes in the physical circumstances of life destroy physical symbols of stability and therefore make for restlessness, even if these movements were not in a direction which imperils the whole human enterprise.<sup>1</sup>

His comment on our declining "reverent acceptance of an ancestral order" is a perception of our declining ability to involve ourselves in relational communities. Our alienation to one another, perceived by Niebuhr and compounded by our present situation, has left countless people lost in the maze of our society without love and without purpose. Niebuhr speaks of the destruction of the "physical symbols of stability." The family is but one of those symbols. In earlier times there were social and economic pressures which buttressed the family and gave it stability, but now those pressures have disappeared and our relational bankruptcy is publically apparent.

If we were to continue our statement of the problem there are many sources which could be used in reference, because every sector of our society has been touched by this problem and has



participated to some degree in the analysis. There are many components to the problem as well as to the solution. Our alienation and lack of community are just marks of a very complex process which is being perpetuated by every institution and every unit of our society. Therefore, each must address this problem from a particular perspective. Each must be willing to see what contribution they've made to the development of the problem and what contribution they can make for its solution.

The Church is but one of the institutions which must respond. Among all the institutions of our society, the Church holds a very unique position, because at the core of its life is the concept of a relational community, and it has the opportunity to address this problem intergenerationally. Clinebell puts it this way:

Churches should play a strategic part in the growth network needed to develop the unused human potentialities in every community. No other institution in American life has regular, face-to-face contacts with so many millions of adults.<sup>2</sup>

Not only adults, but children and youth also! The Church is unique in its intergenerational potential. However, it's questionable whether the Church has lived up to its full potential in this regard. If the Church should follow the suggestion of the previous paragraph and look critically at the contribution it's made to the problem, it should quickly be apparent that many of the programs and various life-styles within the Church have indeed played a part in our growing alienation and loss of community. This is not to say the Church has failed, or that it has not been a powerful force within

our society. Rather, it is to admit that the Church, like every other institution, has contributed to what Niebuhr calls the "social problem." The Church has allowed itself to be swept along in the current of popular philosophies which have created the ingredients of our problem. The Church has opted for the same symbols of growth and success which seem to govern our society as a whole. Seduced by the reasoning that "big is better," "quantity rather than quality," "technology and growth at any price," "independence," "specialization," "affluence," and "materialism," the Church has overlooked its potential to be what it was called to be. The Church was called into being as a relational, covenanting community with a mission aimed at the transformation of life. In order for this to happen, some things will have to change.

When thinking of the changes needed in the Church, any aspect of its life and function could be considered. No part of the Church's life is independent of the other. However, for the purposes of this paper, attention has been focused on the educational function. More precisely we've been looking at intergenerational education as a viable educational option to strengthen the transforming effect of the Church as a relational community. The common Sunday School approach to education in our churches is a part of the problem. It is what Westerhoff calls the "schooling-instructional paradigm." As far as change is concerned, Westerhoff precisely accounts for the required readjustment. "My contention is that the context or place of religious education needs to be changed from an emphasis on schooling to a community of faith."<sup>3</sup> Implied in his

statement is the conviction that the Church is in fact a relational community of faith. The projects documented in this paper illustrate one way this change might be realized. The projects were undertaken from a bias point of view, that a relational, covenanting community is necessary for the Church to be the Church, that small is better, and quality is more important than quantity, that growth and development of the whole person in relationship to other persons is more important than numerical and technological growth, and that interdependence is more important than our obsession with independence. The motivating question has been how can we bring about the change? How can we train people who are the Church to incorporate new methods of education which, in Clinebell's words, "develop the unused human potentialities"? How can we move from the "schooling-instructional paradigm," identified by Westerhoff, to a truly intergenerational model of learning which happens in a relational community of faith? Realizing the nature and complexity of the change required, the laboratory training model was chosen as a means of creating the awareness and the skills necessary to at least begin.

Schein and Bennis have done a tremendously helpful study on the educational enterprise called "laboratory training." They've carefully defined what laboratory training is and how it's used. Through careful research they have developed a number of theories regarding the types of learning produced through the training laboratory model. Growing out of the behavioral sciences, the laboratory training model studied in this paper is consistent with the descriptions offered by Schein and Bennis. To provide the educational

experience which hopefully would influence the necessary change, we designed our laboratories on the process theory of data, purpose, plan.

Schein and Bennis refer to Kurt Lewin as

one of the founders and moving spirits of laboratory training. (His) idea was simple enough: to base action on carefully collected and analysed data. The central idea of this process, called 'action-research,' is that action should be based on as many reliable (scientifically validated) data as available. Then, once action is taken, continual checks should be made on the results of the action (feedback) and these data should be evaluated before further action steps are taken.

Thus it is with laboratory training. Wherever possible, valid data are used to influence action, and action, itself, creates still more data for evaluation.<sup>4</sup>

With trust in this process and with a clearly defined goal in mind, the planning task force for the Family Education Development Laboratory was able to create an effective training opportunity for a total of 73 persons over a three year period, and offer an experience of growth and development to 31 families who participated in the laboratories.

The stated goals of the Family Education Development Laboratories were clearly expressed on the brochures (see appendix) and in the materials received by the participants. The goals were compatible with the generalized goals for training laboratories included in the Schein and Bennis study:

- (1) self-insight, or some variation of learning related to increased self-knowledge, (2) understanding the conditions which inhibit or facilitate group (or family) functioning, (3) understanding interpersonal operations in groups, and (4) developing skills for diagnosing individual, group, and organizational behavior.<sup>5</sup>

The "norms" or "standards" for the Family Education Development Laboratory established an atmosphere of openness and trust. The

"here and now" was emphasized, and the present experience was the focal point of learning. Also, the training laboratories created a "live-in" model of the faith community so vitally needed in the life of our churches. Within the life of the laboratory communities an awareness was born of how learning can occur within the life of the community itself, and thus the experiential awareness of an option to our more traditional "schooling-instructional paradigm."<sup>6</sup> The training laboratory provides an effective means to experiential learning because of its design and setting. By inviting participants to make a full participatory commitment, and by holding the laboratory in a retreat setting, the learning experience can be intensified. As Schein and Bennis say, there is "isolation and loss of support for accustomed routines."<sup>7</sup> Also, there are "new learning norms."<sup>8</sup> Within the laboratory setting the old ways and ideas can be set aside and new ways and ideas tried. Sometimes the old norms are confirmed, but the real joy of a training laboratory is found in the freedom to try out some new ways of thinking and behaving. The laboratory provides an "on the spot" resource for learning through the skills of the trainers and by use of the experience/reflection model. Therefore, the stretching and risking becomes a lot easier in this safe environment. Since the laboratory is a temporary setting it provides an incentive to "let go" and be open to new ways.

Once attitudes about how to learn have changed, the rest of the process flows naturally in terms of the impact of the actual data revealed. . . . For some, (this) will be disconfirming and will set in motion further attitude change; for

others, it will be a confirmation thus refreezing (them) where they already are; for still others, it will be irrelevant in terms of the kinds of attitude areas they are working on. . . .<sup>9</sup>

This is a fair summary of the results of our Family Education Development Laboratories. We received a positive return for a positive investment of our time and energy. Based on the premise, "growth groups seem to be the most effective means for the maximum number of persons to experience enlivening within themselves and in their relationships with others,"<sup>10</sup> Clinebell goes on to say how growth occurs. His insights are helpful in understanding the dynamics of family education using the family cluster model. Using Clinebell's analysis, the following conclusions have been drawn based on the two family education events documented in this paper.

First of all, Clinebell suggests, "everyone has within him an impulse to develop his potentialities."<sup>11</sup> We might call this a hunger to learn more and experience more. It serves as a motivating force. As we called these two family clusters into being we found the promise of new experiences and new learnings to be a good selling point. The children were quickly alert to this potential. For the mostpart the adults were too, but in some cases this basic impulse had to be reawakened.

Next, "the growth drive is stimulated or blocked by the quality of relationships."<sup>12</sup> Some of the more common questions we received when organizing these family clusters had to do with relational concerns. "Who else is going to be there?" "Will there be anyone else my age?" What are we going to be doing with these other

people?" Jack R. Gibb says, "one way to understand communication is to view it as a people process rather than a language process. If one is to make fundamental improvements in communication, he must make changes in interpersonal relationships."<sup>13</sup> Our family cluster groups were structured with interpersonal relationships in mind. Our intention was to create a "people process" of communication and growth. As a leadership team we were conscious of the impact of our own modeling of relational behavior. Even the selection of a female co-leader was an intentional part of our effort to create relational role images within the context of the family cluster. We believe the attention rendered to this aspect of these family events had a very positive effect upon the excellent results achieved. Lifton cites Dorwin Cartwright's eight principles for achieving change in people, of which the first three: (1) a strong sense of belonging, (2) attractiveness of the group, and (3) relevant attitudes, values, and behaviors, seem directly related to our design for these family cluster experiences. The various designs were a means of facilitating growth producing relationships.<sup>14</sup> The pre-group work we did with the people, as well as the initial designs we used for beginning the family clusters, was aimed at these known relational needs common to the inclusion stage of the group process.

Third, "growth is an inner fulfillment and unfolding."<sup>15</sup>

Carl Rogers suggests that,

a helping relationship might be defined as one in which one of the participants intends that there should come about, in one or both parties, more appreciation of, more expression of, more functional use of the latent inner resources of the individual.<sup>16</sup>

This is certainly one of the objectives of a family cluster experience. The various designs used are simply tools to aid the process of unfolding. However, there is a kind of cooperation which must take place between the leaders and the participants. If, in fact, growth is an inner process, then only when the participant opens himself to new meanings will the growth take place. We found there is a need for patience when waiting for this "unfolding" to take place. Combs, Avila, and Purkey, are helpful in their description of what's required.

Helpers will need to find ways of reducing or eliminating the limiting effects of determiners on the one hand and ways of maximizing their positive contributors on the other. This is a matter of learning and teaching. For the learner, it is a question of enriching and expanding his field of personal meaning. For the helper, it is the task of creating conditions, of providing the kinds of experiences that make enrichment possible.<sup>17</sup>

This is why "facilitate" seems like such a good word to describe what happens in the process of a family cluster group. There is very little direct teaching, but we do facilitate experiences which can result in learning. Using the experience/reflection model, we allow for the self-discovery which produces growth within the person and within the community.

Fourth, "growth is an experience of the whole person in many areas."<sup>18</sup> To this, Clinebell adds a footnote indicating the level of this aspect of growth depends a lot upon goals and leadership. It is at this point we must declare the mark of the Christian community upon these experiences of family education. When we speak of the whole person, we are declaring the interrelatedness of the



various dimensions of life. We may be directing our attention to the need for belonging, or the need for a better self-image, or the need for deeper relationships, etc., but in all of these we are focusing upon all dimensions of being human, including the spiritual. The Church, in its concern for the spiritual, must be integrated holistically into the wholeness of life in all its dimensions. When we are working with people in the family clusters we are sharing an experience which is concerned with the whole person--as Clinebell says, "feelings, behavior, attitudes, (and) relationships,"<sup>19</sup>--all of which are touched by the spiritual dimension as much as they are touched by the physical.

The faith and value systems of those who facilitate the group experience largely determines the point of emphasis for that group.

Every person has adopted beliefs about the nature of man and the way his behavior is determined. These beliefs seen in an individual's religion or ethical value system are found equally present in the helping relationship as in other areas of a person's life. It is important for a person to know himself and what he believes in because only then can he select approaches which are most congruent with his beliefs.

Tools and techniques used to facilitate human growth are essentially neuter in their character. It is only when they are applied for a specific purpose or to achieve a defined goal that tools become a part of a philosophy or psychological system.<sup>20</sup>

Fifth, "the small sharing group is the ideal arena for deepening relationships and consequently accelerating growth."<sup>21</sup>

The family cluster groups are intentionally limited to three, four, or five families, (depending on size) so the group size does not exceed 20 persons. To allow for the possibility of growth, some in-depth relationship must be established with at least one other

person.<sup>22</sup> If the group size is limited, the possibility for in-depth relationships is increased. As these relationships are established, and as individuals become paired with others, the control stage of group process begins to emerge. It's important for the leaders to understand this process phenomenon and to avoid being threatened by it. Once these meaningful relationships are established, the group can move more quickly into the affection stages where significant growth is most likely to happen.

Next, Clinebell states that "small group methods are most effective with relatively whole people."<sup>23</sup> At one point during our preparation to provide the laboratory training for family education, we encountered some harsh criticism focused on the exclusive nature of the educational model we were promoting. Not only were we setting some definite prerequisites for those desiring laboratory training, but also being rather selective in our process of choosing families to participate in the clusters. We were looking for relatively healthy (whole) people, and we were strongly emphasizing the non-therapeutic nature of our training model. It sounds almost elitist, but the intensive nature of this type of small group experience requires relatively whole people. Sidney M. Jourard says,

healthy personalities are people who play their roles satisfactorily and at the same time derive personal satisfaction from role enactment; more, they keep growing and they maintain high-level physical wellness.<sup>24</sup>

The nature of the family cluster experience requires participation from people who are relatively whole. It's interesting how this

type of learning opportunity tends to appeal more to persons who are in this "wholeness" category. Those who are not ready for it generally will not seek it out in the first place. Those persons in need of therapy generally decline this type of learning opportunity once they've clearly heard what it involves. Sometimes there may be a need to direct a person or a family to a therapist after a family cluster experience where some breakthrough occurs and a need for professional help is discovered. However, the basic approach to a family cluster experience is to seek out relatively whole persons (families) who are ready to discover new directions for growth.

Clinebell's seventh principal for growth has to do with leadership. "The growth-facilitating style of leadership can be learned."<sup>25</sup> In one sense this relates to the leaders who facilitate the experiences of the family cluster, but in an even deeper way it implies the potential of group members to learn growth facilitating behavior out of their own experience within the group. Carl Rogers concludes, "the degree to which I can create relationships which facilitate the growth of others as separate persons is a measure of the growth I have achieved in myself."<sup>26</sup> The emergence of shared leadership was a common experience in our family cluster groups. The experiences of the group produced changed perceptions, changed behavior, and acceptance of increased responsibility for the continued growth and development of the group's experience. Members of the family clusters became quite skilled in the task and maintenance functions of their group life. Theoretically, the process which allows this to happen is based on the following assumptions: That

learning is facilitated when there's a shared responsibility in the learning process; that designated leaders serve as resources in the creation of shared responsibility; that there is more significant learning and growth as the result of shared experiences; and that learning and growth are more likely to occur if responsibility is shared and the designated leaders are seen as learners also. The family cluster model documented in this paper, produced growth in both individuals and in families, and a growth facilitating style of relational behavior was learned and affectively used in the various homes of the family cluster members.

Finally, Clinebell states that "institutions become viable to the degree that they provide opportunities for human growth and fulfillment."<sup>27</sup> He would like to believe, for instance, that our churches could become, "human development centers."<sup>28</sup> This is consistent with the concept of intergenerational education and Westerhoff's "faith community" as the context of Christian education. This is also an affirmation of a holistic approach to learning. If we see Christian education as something which happens apart from the rest of life, something which must be intellectually learned and then assimilated into the rest of life, we will be forever limited to the "schooling-instructional paradigm." But, if the Church can be experienced as a faith community, as the context of the development of the whole person, and therefore understood not as a place but as a relational community of faith whose very presence touches life in all its dimensions, we will be well on our way to renewal.

The family cluster model presented in this paper reflects a beginning step toward the development of the faith community experience in our churches. It demonstrates that denominational or doctrinal lines do not need to be a barrier. The same experiences shared by the Protestant and Catholic groups reported in this paper could just as easily been shared by any faith-oriented community. Our common need is human development, and this happens best within a faith community which has the wholeness of human life at its center.

### Summary Statement

To summarize this study, the following conclusions are offered:

(1) Historically, the Hebrew-Christian tradition establishes a precedent for the family-centered, intergenerational model of education, which addresses our human developmental needs and our faith/spiritual developmental needs holistically.

(2) Theologically, the family-centered, intergenerational model of Christian education contributes to the redemptive process for the whole person. Wholeness implies an integration of parts into a unity or a whole. The redemptive process of creating wholeness is dependent upon a redemptive relationship which can best be experienced through a covenanting community of faith. The Church can be this covenant community of faith.

(3) To foster the development of intergenerational Christian education in our churches, the training laboratory model provides an effective tool for experiential learning. Quoting Schein and Bennis,

the laboratory setting and particularly the T-group provide (people) with an ideal opportunity to re-examine (their) previous behavior, to try new behaviors toward others, and to study their reactions to determine the impact of (the) new behavior.<sup>30</sup>

(4) Statistically, the data from the three laboratories studies in this paper substantiates the interest, value, and applicability of training in family education. Also, this type of training model is workable ecumenically, and thereby provides a wider exposure to denominational styles and resources.

(5) Practically, there is an interest, as well as a need for the family cluster model of Christian education. Data from the two family education events documented in this paper is indicative of the positive response of the people in our churches to this kind of opportunity. At this point in time it would be highly valuable for every congregation to have the opportunity for at least one or two yearly events in family-centered, intergenerational education, as an option to the regular curriculum. These events could be offered cooperatively by a consortium of churches or independently by individual parishes. They would make an important contribution to the developmental human and spiritual needs of people, as well as the development of communities of faith as the best expression of the reality of the Church. It is to realize that in great part, the mission of the Church is to call forth in ourselves, and in others, that which is wholly human, and to facilitate our growth relationally (with God, Self, and Others) that we might reach for our highest potential.

## FOOTNOTES - CONCLUSION

<sup>1</sup>Reinhold Niebuhr, Moral Man and Immortal Society (New York: Scribner, 1932), p. 275.

<sup>2</sup>Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972), p. 128.

<sup>3</sup>John H. Westerhoff, III, Will Our Children Have Faith? (New York: Seabury Press, 1976), p. 51.

<sup>4</sup>Edgar H. Schein and Warren G. Bennis, Personal and Organizational Change Through Group Methods (New York: Wiley, 1965), p. 29.

<sup>5</sup>Ibid., p. 35.

<sup>6</sup>Westerhoff.

<sup>7</sup>Schein and Bennis, p. 286.

<sup>8</sup>Ibid., p. 288.

<sup>9</sup>Ibid., p. 309.

<sup>10</sup>Clinebell, p. vii.

<sup>11</sup>Ibid., p. 7.

<sup>12</sup>Ibid., p. 8.

<sup>13</sup>Warren G. Bennis, et al., Interpersonal Dynamics (Homewood, Illinois: Dorsey Press, 1968), p. 606.

<sup>14</sup>Walter M. Lifton, Groups (New York: Wiley, 1972), p. 232.

<sup>15</sup>Clinebell, p. 8.

<sup>16</sup>in Bennis, et al., p. 288.

<sup>17</sup>Arthur W. Combs, Donald L. Avila, and William W. Purkey, Helping Relationships (Boston: Allyn and Bacon, 1971), p. 141.

<sup>18</sup>Clinebell, p. 8.

<sup>19</sup>Ibid.

<sup>20</sup>Lifton, p. 41.

<sup>21</sup>Clinebell, p. 8.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid., p. 9.

<sup>24</sup>in Bennis, et al., p. 721.

<sup>25</sup>Clinebell, p. 9.

<sup>26</sup>in Bennis, et al., p. 303.

<sup>27</sup>Clinebell, p. 9.

<sup>28</sup>Ibid.

<sup>29</sup>John 10:10b (RSV).

<sup>30</sup>Schein and Bennis, p. 310.



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## APPENDIX

APPENDIX A

SELECTED MATERIALS FROM THE 1975 FAMILY  
EDUCATION DEVELOPMENT LABORATORY



FAMILY CLUSTER TRAINING LAB, JULY 13-19, 1975 & JULY 15-19, 1975, CAMP BURTON, VASHON ISLAND, WA

A FAMILY CLUSTER TRAINING LABORATORY

Trainees July 13-19, 1975

Families July 15-19, 1975

Camp Burton, Vashon Island, Washington

Sponsored by the Episcopal Diocese of Olympia, Episcopal Diocese of Oregon, Executive Council of the Episcopal Church, American Baptist Churches of the Pacific Northwest, Archdiocese of Seattle, Lutheran Church in America Pacific Northwest Synod.

"Person in families need to have more . . . experiences and actual skills taught them to live meaningful lives in a mobile, technological world . . . that comes into our living rooms via the mass media and directly affects thinking and values. No longer is it enough to . . . tell people how to help themselves grow; they need to try growth experiences and then reflect on such. This is known as experiential education: leading persons through experiences and then helping reflect on them in order to learn how the results of that experience can be translated into other life situations." Margaret M. Sawin, Ph.D. - Spectrum, 1973.

A FAMILY CLUSTER TRAINING LABORATORY

- . . . for trainees who are seeking training in Family Cluster Education, this lab offers a six-day segment July 13-19th.
- . . . to gain an understanding of the inter-generational needs within families.
- . . . to practice designing, administering and evaluating experiential education events in a family setting.
- . . . for families who are seeking a family event that includes being together to worship, work and play in a camp setting.

Camp Burton is located on beautiful Burton Peninsula. The camp has modern sleeping cabins, lodge and private beach.

Trainees - 6 nights, 18 meals - \$50.00

Families - 4 nights, 12 meals -  
 2 people \$68.00 5 people \$108.00  
 3 people 88.00 6 people \$118.00  
 4 people 98.00

Deposit: \$25.00 (not refundable)

Deadling: June 12, 1975.

The fees are underwritten by Camp Burton. The above listed fees reflect that gift.

Additional scholarship assistance may be available from your local church or denomination Education Office. Some scholarship assistance is also available from the Family Cluster Lab - 1975.

It is essential that all persons remain for the entire period. Only full time applications can be considered.

- BROCHURE -

# DR. MARGARET M. SAWIN

## The Consultant

Dr. Sawin is the originator of the Family Cluster Model and has pioneered this model in Rochester, New York for the past five years.

Dr. Sawin comes to us with a varied background. A Doctor of Education Degree, University of Maryland, Director of Education in local churches, professorship in colleges and consultation with churches across the United States and Canada. Her involvement is primarily in the religious community.

Dr. Sawin is with LEAD Consultants and Family Clustering, Inc., Rochester, N.Y.

## The Staff

The laboratory will be staffed by competent, experienced men and women trainers. The staff includes persons who are members, Laboratory Trainers or Professional Members of the Association for Creative Change in Religious and other Social Systems.

# FAMILY APPLICATION FOR FAMILY CLUSTER LABORATORY JULY 15-19, 1975. (mid-afternoon thru lunch)

1. LAST name of Family\_\_\_\_\_
2. Address\_\_\_\_\_home phone\_\_\_\_\_  
City\_\_\_\_\_State\_\_\_\_\_Zip\_\_\_\_\_
3. List each member of the family.  
FIRST NAME AGE  
\* Adult(s) \_\_\_\_\_  
Children \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\* One or two parent families are encouraged to apply.

4. What are your reasons for wanting to attend this lab?

5. What do you hope to gain from the lab?

## NO APPLICATION WILL BE ACCEPTED WITHOUT ENDORSEMENT

Endorsement: I approved this application for the laboratory. To be signed by Bishop, Priest or Pastor (please print).

Name\_\_\_\_\_

Date\_\_\_\_\_

Address\_\_\_\_\_

Signature\_\_\_\_\_

Tear off this application form and mail to Lynn Young, PM.ACC., Dean, Family Cluster Lab, Box 12126, Seattle, Wash. 98112. Deposit: \$25.00 (not refundable) - Deadline: June 12, 1975.

FAMILY CLUSTER DATA COLLECTOR - FAMILIES

Each family member fills out her or his own separate data collector. (Please assist children who are unable to write)

NAME \_\_\_\_\_ AGE \_\_\_\_\_ GRADE \_\_\_\_\_

- A. 1. What age are your favorite people?
2. Who do you think is the most important person in your family?  
Why do you say this?
3. If you're in trouble, who in your family do you go to?  
Why?
4. Tell about the happiest part of the day in your family.
5. What would you like to have happen to your family at Family Cluster?

- B. Of the following ways of learning, which would you be willing to try? Please check.

|                                                          |                                                  |
|----------------------------------------------------------|--------------------------------------------------|
| <input type="checkbox"/> Informal dramatics              | <input type="checkbox"/> Games                   |
| <input type="checkbox"/> Seeing films                    | <input type="checkbox"/> Rhythmic movement       |
| <input type="checkbox"/> Listening to records            | <input type="checkbox"/> Thinking about yourself |
| <input type="checkbox"/> Playing                         | <input type="checkbox"/> Thinking about others   |
| <input type="checkbox"/> Singing                         | <input type="checkbox"/> Religious ritual        |
| <input type="checkbox"/> Quiet times                     | <input type="checkbox"/> Clay modeling           |
| <input type="checkbox"/> Making things with your hands   | <input type="checkbox"/> Creative writing        |
| <input type="checkbox"/> Talking about things we've done | <input type="checkbox"/> Finger painting         |
| <input type="checkbox"/> Sharing with another person     | <input type="checkbox"/> Poster making           |

1. Star your favorite activities (from above list).
2. Which would you NOT want to do?
3. Something not listed above I would like to contribute to our Family experience.
4. Do you play an instrument that you would be willing to bring and share?

- C. Check on the scale from 1 (low) to 9 (high) how you feel.

|                                   |          |          |          |          |          |          |          |          |                        |  |
|-----------------------------------|----------|----------|----------|----------|----------|----------|----------|----------|------------------------|--|
|                                   | <u>1</u> | <u>2</u> | <u>3</u> | <u>4</u> | <u>5</u> | <u>6</u> | <u>7</u> | <u>8</u> | <u>9</u>               |  |
| It's hard for me to make friends. |          |          |          |          |          |          |          |          | I make friends easily. |  |

|                        |          |          |          |          |          |          |          |          |                         |  |
|------------------------|----------|----------|----------|----------|----------|----------|----------|----------|-------------------------|--|
|                        | <u>1</u> | <u>2</u> | <u>3</u> | <u>4</u> | <u>5</u> | <u>6</u> | <u>7</u> | <u>8</u> | <u>9</u>                |  |
| I'm never listened to. |          |          |          |          |          |          |          |          | I'm always listened to. |  |

## FAMILY CLUSTER DATA COLLECTOR (continued)

- D. Are there any questions you want to ask of the leaders who are planning Family Cluster Week?

FAMILY CLUSTER DATA COLLECTOR - TRAINEES

This information will help us plan for you more knowledgeably, effectively and specifically.

1. Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City and Zip \_\_\_\_\_
  2. Age \_\_\_\_\_ Sex \_\_\_\_\_ Marital Status \_\_\_\_\_ Religious Affiliation \_\_\_\_\_  
 Vocation \_\_\_\_\_  
 Agency \_\_\_\_\_  
 Address \_\_\_\_\_
  3. What are your reasons for wanting to attend this lab experience?
  4. My relationship to Family Education is:  
       \_\_\_\_\_ Professional \_\_\_\_\_ Part time  
       \_\_\_\_\_ Volunteer \_\_\_\_\_ Regionally oriented  
       \_\_\_\_\_ Full time \_\_\_\_\_ Congregationally oriented
  5. What problems do/did you confront in your relationship to family education?
  6. I learn best when . . .
  7. I learn poorly when . . .
  8. I have participated in (check)  
       \_\_\_\_\_ Denominational Adult Training \_\_\_\_\_ Value Clarification  
       \_\_\_\_\_ Family Life Conference \_\_\_\_\_ Family Retreats  
       \_\_\_\_\_ Children's Education Training \_\_\_\_\_ Human Relations Training  
       \_\_\_\_\_ (T-A) workshop Training \_\_\_\_\_ days.  
       \_\_\_\_\_ Parent Effectiveness Training \_\_\_\_\_ Others (list) \_\_\_\_\_  
       \_\_\_\_\_ I've never participated in \_\_\_\_\_  
       \_\_\_\_\_ experiential learning. \_\_\_\_\_
  9. I have worked with these age groups (check which ones)
- |                 | <u>Skilled</u> | <u>Unskilled</u> |
|-----------------|----------------|------------------|
| Preschool       | _____          | _____            |
| Grades 1 thru 3 | _____          | _____            |
| Grades 4 thru 6 | _____          | _____            |
| Junior high     | _____          | _____            |
| Senior high     | _____          | _____            |
| Adult           | _____          | _____            |

10. I have worked with combinations of the above. Yes\_\_\_\_\_ No\_\_\_\_\_

What combinations?

11. What are your expectations for the lab?

12. Do you play an instrument that you would be willing to bring and share?

What is it?

Please complete and send back by return mail to: Lynn Young, Lab Dean  
Diocese of Olympia  
P.O. Box 12126,  
Seattle, Wash. 98112

Family Cluster Data Collector - Trainees  
May 1975

FAMILY CLUSTER LABORATORY STAFF READING LISTActivities:

1. Johnson, June. 838 Ways to Amuse Your Child, Collier Books, New York, 1960.
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Psychology Religious Development

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2. Briggs, Dorothy. Your Child's Self Esteem, Doubleday and Co, Garden City, N.Y., 1970.
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5. Ginott, Dr. Haim G. Between Parent & Child, Avon Books, N. Y., 1969.
6. Goldman, Ronald. Readiness for Religion, Seabury Press, N. Y., 1965.
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Material available in Library.  
Family Cluster Summer/75

### PURPOSE

To learn and practice the Family Cluster Model through a process of experience and reflection in order to implement the Family Cluster Model at home.

#### Sunday Night Purpose:

To begin the process of orientation, inclusion and team building for Family Cluster Laboratory (to get on board).

### NORMS

Responsible for own learning

Be on time

Full participation

The only stupid question is the one that is not asked

Stick to the Here and Now

### TYPICAL DAY

|            |                 |
|------------|-----------------|
| 8:00 AM    | Worship         |
| 8:30       | Breakfast       |
| 9:30       | General Session |
| 12:30 NOON | Lunch           |
| 2:00 PM    | General Session |
| 6:00       | Dinner          |
| 7:30       | General Session |

### WORSHIP

In order to furnish a sacramental base for this lab, Holy Communion will be offered at 8:00 A.M. daily in Fellowship Hall.

Other worship opportunities may evolve out of the groups.

Monday Afternoon

### DESIGNING A TRAINING EVENT

This morning Lynn reminded us that late tomorrow afternoon, the families will be arriving. It is at this point, prepared, confident



and eager you will greet them and start your dual roles as trainee and trainer. In listening to some remarks and some questions last night, I detected a slight apprehension about that.

I need to correct myself in a way, for you started to move into the trainer role a little bit this morning. And this afternoon you may find yourself in deep water (knee deep).

In preparation for the afternoon's experience, I would like to share several things with you about designing training events.

### DATA GATHERING

The first step in design is to gather information. Not just information but data that will assist you directly in your design. You will need to know:

1. Who are the people involved?
2. What age levels are represented?
3. What are their expectations?
4. What kinds of attitudes do they have?
5. Etc.

Any of the above and perhaps a lot of other information may be necessary for your design. At this lab you will be given information about most of the people in the families you will be working with. During your work with them, you may need more information. You will get that from:

1. observation.
2. direct questions - either oral or written.

### ANALYZING DATA

A jumble of data is not of much use. It must be analyzed. Collation of data under logical categories is the first step. "Ages," "Expectations," etc. When the collation is finished, you can look for common threads, differences, categories. For example does everyone have the same expectations? Or is there a wide divergence? How do they meet with your expectations?

Does a profile begin to emerge? Will it be necessary to get more data? What are some of the here and now concerns of the participants?

### PURPOSE GATHERING

When the data has been analyzed, a sharply focused statement of intent needs to be drawn up. This statement comes out of the data. In this lab, the staff analyzed all the data on hand, and drew up a purpose statement for the whole lab. Then using the data, we have written a purpose statement for each session. We then begin to design to a specific purpose. In this way we don't waste our design time and your expectations are hopefully met.

### PURPOSE WRITING (continued)

There is a quick check to put on your purpose statement -

- is it based on data?
- is it short? (sharply focused intention)
- is it realistic? (can it be accomplished)
- is it measurable? (can the results be checked?)
- is it based on the data?

### DESIGN

At this point, drawing on your various skills, experience, tools and other resources, you put together an event which:

1. Is as simple as possible.
2. Is within the capabilities of the participants.
3. Is within the capabilities of the trainers.
4. Can be accomplished in the time available.
5. If a skill is to be learned, does it give the participants an opportunity to practice?

### GUIDELINES FOR SESSION PLANNING

1. Aim for reality - on the basis of the data available.
2. Purpose flows out of data and procedures out of purpose.
3. Keep it simple. Can it be distilled?
4. Show purpose with participants, they need to know where they are going and accept it.
5. Design procedures that will enable the participants to learn, discover or practice.
6. Make assignments - who is going to do what.
7. Check the "nuts and bolts" - chairs, lights, supplies, etc. (where is the bathroom)

### SUGGESTIONS FOR THE EVENT

1. Share the data (perhaps a summary).
2. Share statement of purpose - O.K.? Questions?
3. Procedure - is it clear?
4. Input - directions, theory or whatever.
5. The experience.
6. Reflection.

### REFLECTION

This is necessary if real learning is to take place. Experience by itself is a lousy teacher. If Newton has just said "Ouch!" when the apple fell on his head, we might not have any gravity.

REFLECTION (continued)

You will want to use reflection/evaluation tools or procedures to find out where the strengths and weaknesses of your design were, and how well the purpose was accomplished. Remember - reflection is not to be for a "pass-fail" grade. It is a measuring process which enables you to learn and grow.

Monday Afternoon

PURPOSE

To explore and practice the emerging design process.

PROCEDURE

- Theory - Designing for a Training Event.
- Cluster Groups
  - Select Design Teams - 3
  - Design a 10 minute event for the other two teams
  - \*Administer first design
  - \*Reflection
  - \*Repeat two (2) times

STAFF

Teams in each Cluster -  
Consultant and Dean Facilitators

Monday Evening

PURPOSE

Re-practice

PROCEDURE

- Pick up  
Clusters
  - Re-negotiate - Two Design Teams each Cluster
  - Design
  - \*Administer first design
  - \*Reflection
  - \*Repeat
- \*New Norm - Keep it short and simple (K.I.S.S.)

STAFF

Teams in each Cluster  
Consultant and Dean as floaters

Tuesday Morning

PURPOSE

Theory - Why Assumptions of Family Cluster  
Collate Family Data

Tuesday Afternoon

PURPOSE

To begin designing for Family Clusters.

ABOUT THE TEAMS

- Morning and Evening Cluster per day.
- Two Design Teams for each group.
- Both teams design for every cluster - all designs will be published.
- Team not leading will be a part of the cluster unless a family activity.
- Then they observe or become a simulated family group.

STAFF

Teams in each Cluster  
Consultant and Dean as floaters

Tuesday Evening thru Saturday A.M.

Cluster Design Teams Rotate the Design Task in Family Clusters  
(3 sessions)

Families - free in afternoon

STAFF

Teams in each Cluster  
Consultant and Dean as floaters

Thursday Afternoon

Trainee's Meeting

## Thursday Afternoon (continued)

### PURPOSE

To explore Family systems

### PROCEDURE

Theory - Family systems - with paper

### Parents Meeting

### PURPOSE

To provide assistance to the parents

### PROCEDURE

Theory - background on Families and Children

## Friday Afternoon

### Trainee

1:30 - General Session for Trainees

### PURPOSE

To begin thinking about the "Packing-Up" process.

### PROCEDURE

#### 1. "Nutz & Boltz"

- Saturday - schedule and review
- Staff out of groups on Saturday
- Supplies and room

#### 2. Closure

Theory - Group Development (Inclusion, Control, Affection)  
Learning goals  
Feedback, etc.

#### 3. Back Home

Leadership Teams  
Training  
Support Systems

Public Relations  
Resource List  
Bibliography

### FAMILY CLUSTER ASSUMPTIONS

The responsibilities of the family as a microcosm of society are many. It is the family which must provide the love and support required for growing healthy persons. It must provide security in an increasingly insecure time.

It is within the family that an individual develops basic learning and communication skills, where processes of socialization and culturization take place. Most important, it is in the family that an individual develops values--personal and social--and grows meanings for his life. This is the process we call "religious education." Some values, religious values, learned primarily within the family are:

- a. respect for the dignity and worth of one's self
- b. respect for the dignity and worth of other members of the family;; respect for and acceptance of the uniqueness of each individual--and the encouragement of that uniqueness.
- c. the importance of the interchangeability of roles within the family, so that each person can be a growing and changing human being, and have his/her desires responded to.
- d. awareness that all members of the family have a responsibility for caring, the giving of affection and support.
- e. freedom to express feelings; to talk about them without fear of censorship or retribution, so that openness is part of family relationships.
- f. knowledge that conflict is integral in relationships, and can be the agent for growth, if used in a creative manner!
  - open discussion.
  - recognizing feelings and getting help in verbalizing them.
  - creative alternative selection.
  - accepting the situation surrounding some conflicts if they cannot be changed.

The family, while composed of individuals, is in fact a mini-community --a human process. What happens in the life of one member has impact on all. The joys and problems of one permeate the process of family life. This family education cannot be adult education for the parents, nor can it be religious education for the children; it ultimately must deal with the family as a total human process.

We assume that this community is capable of education, and re-education. While it is assumed that the learnings of the first years of life are most decisive, significant changes in human behavior can and should continue to be made throughout the life process. Also, while education and behavior modification have previously oriented mainly to the individual, the group process is becoming increasingly important in the field of human growth.

FAMILY CLUSTER ASSUMPTIONS (continued)

The church is the one social institution which includes the entire family as its constituents. It is also "in the business" of nurturing and of building lasting religious values within its membership. It seems logical that a chief thrust of the church programming be with the family unit.

It is our conclusion that the religious community has as one of its most important goals a significant program of family education that would provide:

- a. an extended-family experience for those whose relatives are far away, or whose families are fragmented; an opportunity for all to be part of something larger than the typical nuclear family.
- b. perspective for parents--seeing their children in the light of children who are older or younger; and perspective for children--other adult models than their parents; and of course perspective for all in the mini-community on human interaction in the world at large.
- c. a small and intimate group experience in discussion, education, and celebration.

Developed for . . .  
Taste of Honey Workshops, 1975

A Background Study Paper on  
The Theoretical Assumptions of the Family Cluster Model

Forward

Every legitimate model of education has reasons for being which are known as its basic rationale or why such a model is important. Every rationale grows out of a body or bodies of knowledge and research which are known as assumptions related to a theory. We "assume" there is truth and validity in the rationale of a model because of the evidence which has already been documented (researched) for the time being. The theory of a body of knowledge is simply a systematic or organized way of looking at a lot of material. For example, theory is the "whole apple pie," we consider one aspect of that theory as one piece of the same apple pie. Every theory (every pie) has many parts, and those parts collectively are known as a "body of knowledge" or a "discipline" in scholarly thinking. Since no theory assumes it has all the truth which will ever be known about a certain body of knowledge, the concept of theory is always open-ended; there is always room for change when more evidence is in. Truth/knowledge is changing all the time, and all the knowledge we know about everything doubles every seven years.

In the case of family cluster education, there are so many different groups of dynamics (relationships) which occur in a family cluster that it is related to numerous theories out of several various disciplines or bodies of knowledge. This paper is an attempt to synthesize those theories related to the model of educating by family groups. (Family Cluster Education)

Definition

A family cluster is a group of four or five complete family units who contracted to meet together periodically over an extended period of time in order to share learning (educational) experiences related to the questions, problems, concerns of their everyday family lives. They provide mutual support for each other, gain practice in skills which improve the family's living together, and celebrate their beliefs and life together. There usually are 20-25 persons in a cluster.

The basic elements of which a cluster are composed are:

- A. The individual persons in a family unit.
- B. The family as a small group/system.
- C. The cluster as a grouping of family groups.

This paper will attempt to outline the needs and development of each facet of these three basic elements and what some possible factors are for learning, for teaching, and for change within a family cluster.



### A. The individual person within a family unit

Each individual is a unique organization of forces--physical, genetic, environmental, personality, etc. There is none other like that person in the universe. Each person also has unique ways of perceiving and understanding his/her world and, therefore, behaves in unique ways according to his/her perceptions. Human beings have common experiences but the manner in which a person perceives them makes those experiences unique to that person.

All behavior is caused, and the causes are multiple, complex and inter-related. Each person behaves according to the best way which he/she perceives at a specific time in a specific set of circumstances. We often hear said, "If I were that person, I would do things in a different way," but the situation is if you were that person, you would do it according to that person's way of perceiving at a specific time in a specific circumstance. Therefore, to change the individual, that individual must perceive the need for change and want to change.

Behavior is consistent with the self-concept and needs the individual has, it is stable and predictable, and open to change. As the body grows and develops (and personality with it), it becomes more elaborate and has new capacities for experiencing, for learning, for action. As experiences accumulate, more and more meanings are differentiated and become built into a set of goals for which that person strives. In other words, it is the interaction between the genetic, physical organism and its environment of persons, space and time that develops the individual personality with its complexity over a period of time. Hence, the individual must re-integrate or re-unify himself/herself from time to time at successively higher levels of complexity. These times of re-integration with the human are known as "identity crises" when the person has to re-discover himself/herself as he/she emerges into a changed individual at each stage. Usually identity crises are marked by incongruence and lack of coordination.

In a family cluster, one might have the total life span of persons, i.e. one family may have a baby, other families, pre-schoolers (under five years of age), others, school age children (under twelve years), others, adolescents (under nineteen years), young adults; older adults, or any family may have a combination of any of these developmental stages. Every person is capable of teaching another person something about life and its meanings.

The concepts for understanding human beings grows out of the disciplines of developmental psychology, human development and self theory.

## B. The family as a small group/system

Because each human being is unique (no matter how old or young that human is), the persons who make up the primary social unit, which in our culture is the individual family, make up a unique group with unique ways of rearing the children. Therefore, the unique child is raised by unique parents in a unique family.

A human grows within the body of the mother for approximately nine months and then is born into a relationship system--with, at least the mother or a "mothering one" and often a "fathering one" and other siblings. The human begins interacting within the mother's system and then from the day he/she is born, begins interacting with others in the family and the environment in which the family lives. Since the human being is helpless at birth, he/she needs others to survive, both physically and emotionally. The human quickly learns what others in the environment will respond to in order to get his/her needs met, and very early will begin to live and to be what the persons who care for him/her expect in order to survive. This process of behaving out of needs and wants in interaction with the other persons in the environment remains throughout the life span as the coping system of the individual.

The family also operates as its own small group behavioral system; that is, the group is a system unto itself within the culture of the place the family lives. It has its own way of instilling loyalty, accepting separation, controlling its boundaries, ambivalence and acceptance of generational differences. Within the systems approach:

- the whole is more than the sum of its parts. That is, the influence of that system on its members is more than simply adding the number of members together. Rather, the behavioral influence on its members is exponential. The influence is figured by multiplying the number of persons in the family by an exponential rate, i.e. three persons in a family would be:  $3 \times 3 \times 3 = 27$  which equals the number of influences members can have on each other.
- in order to change one part, the whole system must be influenced by that change. In order to change one person in a family, usually the whole system of the family must be changed by which each person exists and lives out the meanings of his/her life.
- families live and develop usually within their own patterning, that is, the family in our culture is so "privatized" that to change that family is very difficult since so few "outsiders" are an effect on the family as a system within its home setting. Only when families hurt greatly, do we find

that sometimes they will go for "help" at the time of a crisis or severe problem. The only place to go for help in our society is the place where "sick" people go - to the therapist, counselor or psychiatrist. Thus anyone with a severe problem is considered "sick" in our culture, and there are no places for families to go to prevent such.

In a family cluster one might have the developmental cycle of many kinds of families, i.e. one family may be newly formed without children; another family have only one child, another several children of various ages; another, children who are adults; another might be a "blended" family of two other families into a third one. In today's culture we also have one-parent families, single adults (with or without adopted children), homosexuals living together, couples living together before legal marriage, etc. The gamut of family styles is much greater today, and a cluster leader needs to be aware of his/her attitude toward many kinds of family units.

The concepts for understanding families as group systems grows out of the disciplines of family sociology and family therapy.

#### C. The cluster as a grouping of family groups

A cluster is a small group where there are usually four or five family group units, made up of 20-25 individuals. Otherwise, the family cluster is a new kind of complex grouping in our society.

Within each group certain dynamics between individuals, as well as between families, are operative which, in turn, influence each individual, each family, and the nature of the cluster group itself. In our culture family groupings are not as natural a part of the culture as the one time extended kin family in the small community or neighborhood fifty years ago. In fact, the mobility of the modern family and the development of segregated housing areas/tracts have isolated the modern nuclear family from its ties which once helped to strengthen family life and give it a reason for existing amidst everyday problems. In today's culture, the family "breaks up" by divorce, separation, runaways, mixing of adults, or other ways as a manner of handling its problems.

A family cluster always develops into some form a group, the norms of which begin very early with the group's development. Therefore, contracting is an area which needs to be developed along with inclusion processes in the first and second session so:

- the group power is shared among all group members.
- the group norms (i.e. that everyone has an investment in the group) become established early in the group development.

- the group becomes an important setting for the behavior of commitment to be expressed.

A strong influence on the nature of the cluster group is that of the co-leaders. A leader of a family cluster group needs to be aware of whom she/he is as a person, of the place of the other co-leader with herself/himself, of the modeling they portray before the group, and the nature of where the group is in its development.

The concepts for understanding group dynamics and leadership behavior grow out of the disciplines of social psychology, group work, leadership and multi-family therapy.

### Education for the Family

For learning, teaching and, therefore, change to take place in a group, certain educational processes are important to be undertaken. Education is the process of facilitating learning to take place within the learners so that change is possible. Areas which effect one's capacity for learning are:

- genetic and physical forces
- perception and the way one has learned to learn
- self-concept and self-adequacy
- social and cultural mores.

Learning encompasses these areas:

1. The affective or emotional component or the feelings surrounding any fact or idea of knowledge. Usually the emotional component is most influenced by the people and the conditions under which the fact or idea was first presented. In the case of young children, it is often a parent or "significant other." The more vital and "close" a fact is to a person, the more the use of such a fact is influenced by emotions and feelings. This component demands an aura of trust and security to function fully.

2. The cognitive component - the fact or idea as it is integrated with other concepts and generalizations about the same area into a "knowledge" about that field, as perceived by the individual. No fact, idea, concept or generalization is very "pure"--they are all influenced by emotions. This component demands an explanation and interpretation to function.

3. The behavioral component--the "living out" or putting out the fact/idea into action. This involves:

- trying out a behavior which comes from learning of a new fact.

- receiving feedback about that new behavior from "significant others." Feedback may consist of a reward, a punishment, no attention, an interpretation of how the behavior affects others.
- modifying the behavior in light of the feedback given and trying it again with modification.
- receiving more feedback and modifying again.

Each person strives to maintain consistency between the three components to enhance self-concept. This component demands learning skills, practicing them, trying them out, receiving feedback, and trying again until they are a natural, internalized part of living.

Certain kinds of behaviors facilitate family systems, and these have been widely written and distributed. Virginia Satir capsulates the four main aspects of living into:

- the feelings and ideas one has about self, which is called "self worth"
- the ways people work out to make meaning with one another, which is called "communication"
- the "rules" people use for how they should feel and act
- the way people relate to other people and institutions outside the family which are called the "link to society."

(Virginia Satir, Peoplemaking, Palo Alto, California: Science and Behavior Books, Inc., 1972, p. 3).

A family cluster attempts to help families look at how their family system is operating or behaving, what family members want to do about that, and how family members may want to change/grow/be educated. The family cluster helps families intentionalize their way of changing and then provide a secure group in which some new intentionalized behavior can be tried out. The family being present as a complete family unit assures the new behavior has been exposed to all members and, therefore, can be utilized in the "back home" situation.

### Value Education (or Religious Education) for the Family

Any way of behaving and theory behind that way operates out of a value system--a belief system--or a philosophy about certain area. In the case of facilitating growth of persons in families, we are operating out of the value system or belief system of existential theology and humanistic psychology which includes the values:

- all human beings have an inbuilt yearning to grow and change.

- all humans are capable of learning change and behaviors concomitant with change when the environment encourages such.
- all human beings develop their ways of behaving out of their own needs and meeting for his/her life and governs the direction of how the person behaves with others and reacts to situations in which he/she finds himself. These values control goal-setting over longer periods of life and striving toward these goals. These values become strongly established during early childhood (although not able to be articulated) with a re-shifting on adolescence toward a more independent manner of perceiving and behaving.
- values are usually concerned with the major points of a person's existence, i.e. Who am I? Where did I come from? Where am I going? Who are you? What will be my relationship with you? Who is in control here? We can best infer what values a person holds by how he/she behaves rather than from what is said.

In regard to religious education, that form of education is it basically grows out of nurturing which has developed from a Scriptural base of what Scripture writers believed God wants for persons and their development. Religious nurturing and development should include:

- helping each person develop meanings which have importance to that person
- establishing a criterion, in lieu of those meanings, by which the person makes thoughtful choices
- experimenting with ways the person can implement decisions into actions
- evaluating the outcome of behavior from which further choices of behavior are made.

If, creative facilitating changes result in the person's growth from "acting out" meaning and values, we can call it religious growth and say also that positive mental health is experienced. Therefore, religious growth is always changing and expanding.

Modern theologians show that the New Testament scriptures suggest:

- knowledge that each person must search for, declare and reaffirm his/her own faith in a Higher Being, and that no person can "give" another faith. Faith can best be enhanced within a supportive environment of trust and care. With reaffirming, change is inevitable and persons change and develop maturing faith stances throughout a whole life time.

- respect for the dignity, worth and uniqueness of one's self.
- respect for the dignity, worth and uniqueness of other persons.
- (a) for most persons this dignity and worth is learned within the context of a "primary" family relationship among family members.
- (b) respect for others, outside the family, begins to expand at about age eight with experiences in the neighborhood, in school and others outside the home.
- respect for the change of persons whether it be within the role structure of the family, within the person herself/himself, within a social structure such as the family, or wherever change might take place.
- awareness that all members of the family (not only adults) have responsibility for caring, for the sharing of affection and support, and for the reception of care, affection and support.
- freedom to express feelings, to talk honestly and openly without fear of censorship or retribution, and to share all areas of life without undue secrecy or forbidding.
- knowledge that conflict is integral in relationships and that it can be used as an agent for growth if utilized constructively and creatively.
- knowledge that behavior (how one "lives" or "acts out") must be coherent with beliefs. Only then can a belief system be said to be one's religion or belief about meanings in one's living.

Historically, the people of faith have met together, and this has evolved over the years into a social institution known as the church or synagogue. The church and the synagogue are the only social agencies in western society which include the entire family in its clientele and which claim to help persons find meaning for their lives. Therefore, the one value agency which has family units among its clientele should be in the chief business of nurturing those individuals within their prime system of control--the family--in groupings of family units or family clusters. The family throughout history has been the chief teaching agent of values to its members, and it has only been within the last 100 years that other institutions have been granted this opportunity.

A family cluster is an option or alternative for religious education by becoming a "mini-community" which lives and behaves the beliefs/values out of a Scriptural context. Thus, it becomes a

learning community of seeing beliefs lived out as well as hearing and analyzing how those beliefs appear to all age groups who are growing and changing: babies, children, adolescents and adults of all ages.

The concepts for understanding religious development grow out of the disciplines of religious developmental psychology, religious sociology, religious valuing and existential theology.

### FAMILY CLUSTER EDUCATION

The process of educating families in groups, other than their own kin, is sometimes known as "Family Growth Groups" or "Family Enrichment Groups." It is a new field, developed by several persons in the early 1970's, one of whom is Dr. Margaret M. Sawin in Rochester, New York. Since that time the field has developed rapidly, and concepts for understanding the specifics of that field have been developed out of the above disciplines, as well as those emerging from the empirical work of family cluster education and research. For further information about family clusters, contact may be made with Family Clustering, Inc., P. O. Box 18074, Rochester, New York 14618. Training for leading family clusters has also been in operation since 1972 and information may be obtained from the same address.

### Summary

In summary, the field of Family Cluster Education is composed of knowledge and research utilized in the disciplines of:

- the Growth and development of the individual
- the family as an organized social system
- the cluster as a dynamic grouping of family groups
- education or learning for the family
- value education--or religious education--for the family

Presently there are approximately 250 churches utilizing Family Cluster Education, laboratory training schools for educating persons to lead family clusters, consultants available to consult with churches or agencies about the use of the model, research being conducted by graduate students on various aspects of the model, and materials developed about the model. A number of agencies are becoming interested in the preventive nature of the model, i.e. social work agencies, mental health units, the Y.M.C.A., public schools, public health nurses, as well as churches and synagogues.



In closing, a definition of "family life education" is appropriate in expressing some of the goals of a Family Cluster Model:

"It is a program of learning experiences planned and guided to develop the potential of individuals in their present and future roles as family members. Its central concept is that of relationships through which personality develops, about which individuals make decisions to which they are committed, and in which they gain conviction of "self-worth."

(Curtis E. Avery and Marhie R. Lee, "Family Life Education: It's Philosophy and Purpose," The Family Life Coordinator, Vol. 13, April, 1964, pp. 27-37).

Developed by Dr. Margaret Sawin  
Rochester, New York for Family  
Clustering

### CONTRACTING (as a process in Family Cluster Education)

A Contract is an outward manifestation of an inner commitment. It is the development of a covenant relationship which thus affects the individual, the family and the cluster group. It usually is made with each individual person in the family who will join cluster, so the individuals of a family have a commitment to a family learning experience. Family contracts seem to be best made in the family's home by a leader of the cluster after having gone over the parts of the contract with the family. Some churches have written contracts for family members to sign. Some other clusters write a group contract as part of their first session.

#### A. A contract with family members includes:

1. The purpose or goals of the cluster.
2. When sessions will be held: day of week, time, place. Expectations for attendance. How absences will be handled. Visitors.
3. Who members of the cluster group will be . . . particularly looking at members as individuals, not families, or Mr. and Mrs. So-and-so and their children! That is lumping individuals together!
4. The level of interaction includes personal sharing, discussion of ideas and participation in experiences set up to promote sharing.
5. Leadership of the cluster will reside in \_\_\_\_\_, whose job will be to serve as facilitator, a resource person, direct some activities and help the group work on its task.
6. Some families write out their contract on newsprint or brown paper bags and then share them with the cluster families. This can be done at home or in a cluster session.

#### B. A contract with the family cluster group includes:

1. Sharing of individual expectations with each other. This takes time but is essential to getting all expectations out and to seeing what can work and what is impossible.
2. Review of the cluster purpose or goal.
3. It helps if the leaders use their verbal contract with each other as a model for the group. Fishbowling is one way to do this.

4. Group disciplines, i.e.

what children can and cannot do.  
 what adults can and cannot do.  
 where children can and cannot play.  
 will children be treated as adults?  
 will children be treated with respect and listening?  
 who takes care of those children? when?  
 receiving visitors and observers.

5. Meal preparations.

6. Others can be added.

7. How elements of the contract can be changed.

8. A way the group can come to a decision about the contract,  
 i.e. consensus, majority vote, unanimous vote, etc.

C. A contract is a way of

getting all family members "on board"  
 developing workable cluster group goals  
 developing a framework for working that assumes all ages  
 and all kinds of persons a "place" in the group  
 setting expected guidelines for interacting  
 setting forth a belief system from which we operate--that  
 of commitment to one another  
 stating ways change can take place

D. A contract or parts of it must remain open to change when the  
 group so desires. Otherwise, a contract can be renegotiated  
 in the group as a whole. When someone wants to change their  
 part of the contract it needs to be dealt with in the whole  
 group.

## THE FAMILY AS A SYSTEM

This paper will deal in broad outlines with the Family as a System.

### A. Why do we want to deal with the family as a system?

1. "The family today is not only the focal point of frustration and tension, but also the source for resolving frustrations and releasing tensions. In our society, individuals hope that their family will show great capacity of sympathy, understanding, and unlimited support, and thus act as emotional therapy for personalities bruised in the course of competitive daily living." (p.805, Christiansen, Handbook of Marriage and the Family)

It is at this point that family experts suggest the growing necessity for families to help each other by support, mutual concern and group building.

2. "Therapists have found there is no such thing as a totally healthy or a totally sick family. All families have islands of disturbance and pain; and at other levels, elements of health and solidarity. A key to any family's health is the degree to which members can cooperate in searching for solutions or negotiate a reasonable compromise." (p. 56, Ackerman)
3. With changing times we are becoming more aware that we no longer know that which has to be known to live in the post-industrial society of the almost twenty-first century. Margaret Mead suggests:

"All of us who grew up before World War II are pioneers, immigrants in time who have left behind our familiar worlds, to live in a new age under conditions that are different from any we have known." (p. 372, Skolnick, Family in Transition)

Mead goes on to suggest that the situation in which we find ourselves can be described as a crisis in faiths of all kinds so we have been deprived of every kind of security.

It is for the reasons and problems suggested above that the church and other agencies interested in working to improve family systems will need to develop some concepts about beliefs and philosophy in order to function intentionally to help families. The future beckons us to be in a re-education process together.

B. But, what is the nature of a family system?

According to Virginia Satir, in chapter 8 of Peoplemaking any operating system consists of the following:

1. The system has a purpose or a goal. Why does this system exist in the first place. The family's purpose is to grow new people and to further the growth of those already there.
2. The system has essential parts. In the family the parts are adults and children, males and females.
3. The system has an order to the working parts. In the family self esteem or "pot" (ref. Virginia Satir), rules, and communication are the parts.
4. There exists a means to start the system. In the family this is the male and female getting together sexually.
5. A system has power or the means of maintaining energy so the parts can work. In the family it is food, air, water, activity and beliefs about the emotional, intellectual, physical, social, and spiritual lives of its members and how they work together.
6. The system has ways of dealing with changes from the outside. In the family it is relating to the new and different.

Satir goes on to describe two types of family systems: the closed system and the open system. The closed system provides for little if any, change. The open system provides for change. The closed system operates on a few beliefs which are powerful:

1. The human being is basically evil and needs to be controlled in order to be "good."
2. Relationships must be regulated by some kind of force.
3. The "right" way is the way a person with the most power wills it!

The implications of the closed system are that self worth is not as important as power or performance; that behavior is subject to the decree of the boss or power person; that change is resisted. In contrast with the closed system, the open system is characterized by:

1. Self worth being of primary importance and power and performance related to it.
2. Actions stemming from reality.

3. The welcoming of change considering it normal and desirable.
4. The interrelatedness of communications, rules, and the systems.

C. System analysis:

CLOSED SYSTEM

|               |                                                                                                                                                                                     |
|---------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| COMMUNICATION | indirect, unclear, unspecific, incongruent<br><br>blaming<br>placating<br>competing<br>distracting<br>(growth impeding)                                                             |
| RULES         | covert, out-of-date, inhuman rules remain fixed,<br>change needs to conform to established rules<br><br>restrictions on commenting                                                  |
| OUTCOME       | accidental, chaotic, inappropriate, destructive<br><br>Self-worth grows ever more doubtful and leans more and more<br>heavily on the outside for support. <u>Troubled families!</u> |

OPEN SYSTEM

|               |                                                                                                                                                                               |
|---------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| COMMUNICATION | direct, clear, specific, congruent, leveling<br>(growth producing)                                                                                                            |
| RULES         | overt, up-to-date, human rules, rules change when<br>need arises<br><br>full freedom to comment on anything                                                                   |
| OUTCOME       | related to reality, appropriate, constructive<br><br>Self-worth grows even more reliable, confident, and draws<br>increasingly more from the self. <u>Nurturing families!</u> |

When three or more people are related in any way and are joined in one common purpose, they will develop into a family system. Once it's established, the system becomes part of that family machinery, very much in operation, even when not in evidence. If it's a closed system, it will probably operate on a life-death, right-wrong basis. If open, it probably operates on a growth-reality and intimacy basis.

Put very simply, your self-worth, your communication, together with your rules and your beliefs are the ingredients that make up your family system. Leveling communication and humane rules characterize an open system and make growth flourish for every person in that system. Crippling communication and inhumane rules make a closed system, retarding and distorting growth.

An awareness of the presence of a system in the family usually opens up the way for family members to become searchers and to stop berating themselves and others when things go wrong. This helps make it possible for everyone to know that he and everyone else are most significant factors in keeping the system going as it is. Discovering your part in the system at a point in time and seeing other parts is an exciting, although sometimes painful, experience.

Understanding the system helps people to ask "how" questions instead of "why" questions. You know how hard you have to work with a "why" question so it doesn't come out sounding like a blame question. You know how hard you have to work with a "how" question to make it sound like a blaming question. Generally speaking "how" questions get information and understanding, and "whys" produce defensiveness. And anything contributing to defensiveness contributes low pot and leads to potentially unsatisfying outcomes.

Another important part of any system is that it tends to perpetuate itself. As soon as the parts are activated a life develops that works toward self-perpetuation. Once started, a system will stay the same until it dies naturally or something happens to change it. This could be a breakdown of any one part from lack of care, defect, or a natural wearing out. Sometimes even a minor outside happening can overwhelm the system. This means that the designers of the system either overlooked or did not figure a means of coping with change. In a family this is flexibility. Obviously a closed system would be more in jeopardy since it is usually manmade and is not designed to cope with change. The importance of system to family life can certainly be seen when you consider that the very life of the family depends upon its system to a very large degree.

#### D. Another look at the Family as a System.

A family system is the manner in which family members interact among themselves as they occupy positions within the family and carry out roles assigned to them or to themselves. This helps to carry on a family's responsibility for some of its prime functioning, i.e.:

- building marriage and parenthood
- maintaining its family members in physical care and mental health

- maintaining economic cooperation
- providing a place to reduce tension
- training children to be productive members of society.

To carry out these responsibilities, a family must deal with the following areas in its everyday living:

- role assignment and development for each member
- authority and control
- aggression and anxiety
- sexuality and development of the person
- values education
- the process of learning which includes language, symbols, physical motor control, decision-making, problem-solving, etc.
- belief for meanings given to life's experiences, i.e., birth, growth, death, relationships
- plus many other areas . . .

Sometimes some of these areas will be dealt with by two persons; sometimes the whole family as a group or sometimes a group within the family. Learning usually goes on incorporating several areas at once.

A family system is determined by:

1. the personality structure of the adults involved
2. the background learning about family living the adults bring to the situation
3. the modification the two adults make together to build their own family structure with roles assigned to each other
4. the manner in which a child enters and makes a position in the family with his physical and emotional needs, relationship patterns developed.

Thus, the whole family is composed of more than its parts and further composed of the integration of those parts, within the whole. The behavior of one individual toward another is reciprocal. This system is facilitated by a family developing its own style, with reason, for the style contributed by the adults. Style of a family is facilitated by rituals, phrases, secrets, jokes, tastes and distinct ways of doing certain things. This development of unique family style can then facilitate the development of uniqueness in the individual within the family which can make for a stronger self and dignity within one's own development. It also makes for a small group process to be at work with its own dynamics and ways of interacting which gives family members a sense of "belongingness" and a "right of membership" in a secure group.



Family style is taught by osmosis. The adults need to know in what they believe, have a clear idea of what is to be taught, awareness of how the teaching is communicated, and how it is perceived by others. These are picked up through non-verbal clues and re-enforced by verbal articulation which is coherent with the non-verbal behaviors or actions. Therefore, the importance of meanings and values are important to family living in order to know what goals are available, how to go about seeking those goals and how to correlate behavior with articulated goals. This becomes more difficult as the society becomes more pluralistic, therefore, offering more alternatives so one must know how to be a competent decision maker. With the introduction of mass media into the privacy of the home, these pluralistic goals are expressed openly and readily where all can see and learn from them. This makes the family the great burden carrier of the social order. In comparison with other agencies in society, the family is organizationally inferior. Its age composition is heavily weighted with dependents and it cannot freely reject its weak members and recruit more competent teammates as do other agencies.

"The family today is not only the focal point of frustration and tension, but also the source for resolving frustrations and releasing tensions. In our society, individuals hope that their family will show great capacity of sympathy, understanding and unlimited support, and thus act as empational therapy for personalities bruised in the course of competitive daily living." (p. 805 Christiansen, Handbook of Marriage and the Family)

#### E. The Family Cluster Model and the Family System:

To-date, there has been much study and research carried out with families which have problems of all kinds but little has been carried out on how to work with "normal" families and to build on strengths families do have. Herbert Otto is one person much interested in this field as well as a number of growing persons around the country. The Family Cluster model is a viable model to help "normal" families work on:

- understanding their systems
- developing more family strengths
- looking at values and meanings to help family members with their interpretation of theory into behavior
- providing a support group intergenerationally so "children can learn from the adults and adults from children" (Bronfenbrenner)
- providing a learning place so the family can plan, discuss, debate and revise their own small group to meet the needs of living in a rapidly changing society
- educating and re-educating families and the group to utilize emotional strength and build "peak" experiences.

F. Concluding statement:

This paper has made a broad attempt to show how family systems are developed, how they operate, some conditions for the health of the system and what Family Clustering can do to foster the growth of a healthy family. A definition of family life education by Avery is appropriate for concluding:

"It is a program of learning experiences planned and guided to develop the potentials for individuals in their present and future roles as family members. Its central concept is that of relationships through which personality develops, about which individuals make decisions to which they are committed, and in which they gain conviction of self-worth."

(Most of sections D, E, and F were taken from "Family Systems and Organization," an unpublished paper developed by Dr. Margaret Sawin, Rochester, New York in 1973 for Family Clustering of Rochester.)

The Rev. Claude Pullis  
for Family Clustering  
Rochester, New York  
June 1975

# CHECK SHEET ON IDEAS IN WHICH TO OBSERVE A FAMILY SYSTEM

1. What is done among individuals to affirm each other?  
Who approaches whom? Is the approach reciprocated?  
What method is used to affirm? Physical, verbal, non-verbal?

2. Who first communicates to whom?

What are the types of communication used?

in physical ways - body posture

hands

head

in verbal ways - inflection

words used

in non-verbal ways - look in eyes

eyebrows

forehead

mouth

What kinds of meanings are used the most, i.e. on manners, on morals, on reasons for things.

Are questions reflected back when questions are asked to further the person's thinking?

Are "straight answers" given when information is sought?

How are person's listened to?

3. What forms of power are used? i.e. economic, control, educational, birth order, discipline, punishment, social, job power; accountability and responsibility.

4. What rules seem to be in evidence?

How are they enforced? Who enforces?

Is any negotiable change for rules visible?

When are there times rules are not visible and under what circumstances - when they have been or when they may have been helpful?

5. How do members relate to others outside of the family?

Toward what kind of persons does there seem to be an inclination?

Towards what kind of institutions does there seem to be an inclination, i.e. religious, industrial, educational, scouting, Little League?

How do others in the family relate to one member who may not conform in social relationships?

in institutional relationship?

in peer group relationships?

6. Look at the wife-husband relationship in general.

Look also at the following relationships:

- mother with each daughter
- mother with each son
- father with each daughter
- father with each son
- marriage relationship as a "two-some"
- family relationship as a totality
- each sibling and each sibling relationship in general

## STEPS IN SETTING UP A FAMILY CLUSTER IN YOUR CHURCH

### A. Description

A family cluster consists of four or five family units who meet together over an extended period of time for shared learning experiences related to the questions and concerns of their everyday life. A family unit may be composed of a nuclear family, a single person, a one-parent family and child/children, a grandparent, or any other kind of combination. The cluster eats together, plays together, sings together, works on a common learning goal together and shares in-depth together. It is not a therapy group, but rather an intentional education group which helps families with many of their problems and concerns.

### B. Administration

1. Orientation and introductory session for the governing group, i.e. Committee/Commission, Board of Religious Education or local church governing body.
  - a. reasons for family education in today's world.
  - b. what can be done about families.
  - c. necessities in starting family clusters.
  - d. how to introduce family clusters.
2. After discussion, have a vote of governing group to pilot with family clusters for a 10-12 week period.
3. Allocate sufficient funds toward such, set a fee for which families will be required to pay, or a combination of both.
4. Local church staff should be behind the idea and knowledgeable as to what it entails.

### C. Leaders

1. Select persons who are . . .
  - sensitive to grow and have new learning experiences
  - willing to grow and have new learning experiences
  - able to have time and commitment toward a busy task
  - able to work with groups and the learning process
  - relaxed and can cope with an amazing variety of interpersonal experiences within families and between generations.
2. Send selected persons to a training laboratory for starting clusters in a local church. A number of these are held each year throughout the region. A laboratory will be scheduled here for next summer. Some weekend orientation/introductory sessions will be held this year.

## STEPS IN SETTING UP A FAMILY CLUSTER IN YOUR CHURCH (continued)

3. If possible, select assistants to work with leaders. Assistants often are willing to serve from other churches in order to be trained on the job.
4. It may be helpful to have a therapist or counselor serve as a consultant to your cluster groups. This may be a person to whom leaders may go for help with family problems which arise in the cluster, inappropriate behavior, etc. Often such persons in your church or a neighboring church can be found among psychiatric social workers, family therapists, family counselors, etc.
5. Help your leaders be aware of service training available locally through:
  - a family service agency
  - a community mental health unit
  - a human relations laboratory
  - a design skills laboratory
  - transactional analysis workshop
  - gestalt workshop
  - parent effectiveness training
  - course in a local community college on family life, etc.

There are many training opportunities available to you.

### D. Families

1. You may want to select some families who appear interested to whom you would interpret the idea through an orientation session.
2. Some churches introduce the idea by having families go to a one-day or weekend workshop to be introduced to the format, activities and concepts. From this, families learn to appropriate what cluster is like and often a nucleus for a cluster develops.
3. A visit to every home of seriously interested families is made in which you interpret the idea further, answer each person's questions, ask them what they'd like, etc. Each person of the family is present at this time. You can then make a verbal or written contract with each member as to:
  - time of each session
  - place
  - length of sessions (10-12 minimum)
  - fee, if any

## STEPS IN SETTING UP A FAMILY CLUSTER IN YOUR CHURCH (continued)

- what to expect when you start
  - what to expect from the leaders
  - level of interaction for personal sharing
  - purposes of the cluster
  - the nature of experiential education
4. A cluster is best when it is made up of 4 to 6 families, depending on how many children are in a family. It seems to function best when you have 20 to 25 persons.
  5. To begin:
    - a. State specific behavioral objectives for the first unit of your cluster. (A unit of study extends over the 4-6 weeks, with each week being one session in the unit. You state some general purposes for the unit and then specific objectives for each session each week.)
    - b. Build in forms of evaluation as to the accomplishment of the objectives so you have some concrete data at the conclusion of the pilot cluster as to how it worked and what needs to be changed.
    - c. Plan your first few weeks sessions carefully so you and your assistant(s) have a good base and security in your leadership function.
    - d. Assistants - set objectives together, based on the concern expressed by families
      - plan each session together
      - carry out the plan together
      - evaluate the sessions together and look for leads for the next sessions
    - e. If you need outside assistance, check the resources in your area or this laboratory staff.

Sometimes you might need a consultation with one of the staff. You may want one of the staff to visit you.

There are churches across the United States and Canada using the Cluster Model and one might be near you. These represent churches of every denomination and of every faith.

### E. Scheduling

6:00 to 8:00 P.M.

1. Pre-session - 5:45 - 6:00  
Relaxed activities for those coming in  
toy corner for young children
2. Supper - 6:00 - 6:45  
Usually a sandwich supper works with one family bringing  
dessert each time. Sometimes an occasional party with  
a pot-luck meal. Once in a while the families can go to  
a family home.  
  
Too much preparation of food and cleaning-up takes too  
much time!!  
  
After supper children will wander off to play while adults  
talk.
3. Recreation together - 6:45 - 7:00
4. Educational experience - 7:00 - 7:50  
The total cluster group meets to be oriented to the ob-  
jectives for that evening and any other decisions or announce-  
ments for the whole group. The cluster involved in its  
specific educational task, depending on the unit of study.
5. Closing time - 7:55 - 8:00  
A closing ceremony which may be utilized by:  
    a story  
    a closing Friendship Circle  
    a song  
    a prayer  
    guided meditation  
This provides a ceremonial climax for the evening, closure  
to the group's activities and affirmation of community and  
its worth.

### F. Space

Adequate space is a necessity to include:  
 tables for supper for the cluster to include with access to  
 a kitchen  
 tables on which to do finger-painting, drawing, clay  
 modeling, etc.  
 space for younger children to have a play corner with blocks,  
 tinker toys, cars, etc.  
 room for the group to sit together; a carpeted floor is great  
 other equipment helpful - a record player and records, movie  
 projector and screen, supplies, etc., piano and/or other  
 musical instruments.



## G. Evaluation

### 1. Evaluation can take a number of forms:

- a verbal evaluation
- a written evaluation
- filling in a sheet
- a tape comment
- a group evaluation
- a family evaluation

### 2. Evaluations usually include:

- a. Things which were liked
- b. Things which were not liked
- c. Things which helped the family
- d. Things they would do differently another time
- e. Anything else you want to find out
- f. How objectives were met.

### 3. It is helpful, at the close of a pilot, to have an overall look at the experience with

- your Christian Education Committee/Commission Board
- the leaders of the group
- the consultant, if you have one
- your governing body
- others interested in religious nurturing

## H. The laboratory staff hopes you continue on with Family Clusters. Let us know how it goes.

# BIBLIOGRAPHY

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 The Wider Society - Soc.  
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## Agencies From Which You Can Order Material:

1. Blue Cross - free pamphlets on young childhood, adolescence, middlescence, stress, etc.
2. Public affairs pamphlet.
3. Family Services Association of America.
4. Seicus.
5. Ask your family library to order books because they are of interest to families and parents.

APPENDIX B

SELECTED MATERIALS FROM THE 1976 FAMILY  
EDUCATION DEVELOPMENT LAB

## A BROCHURE FOR LEADERS-IN-TRAINING AT FAMILY EDUCATION DEVELOPMENT LABORATORY

### WHAT IS A FAMILY EDUCATION DEVELOPMENT LAB?

Family Education Lab is an opportunity to experience in a lab setting, training in family centered education.

There are three levels of participation:

1. **LEADERS-IN-TRAINING:** Persons with leadership skills who are in training for family-centered education. These persons, working in teams, will design events for family groupings.
2. **Families:** Families, joined with other families, to experience events designed by leaders-in training for family enrichment.
3. **Lab Staff:** Persons who are competent, experienced trainers, serving as facilitators for the Leaders-in-Training and as resources for the total lab community.

What will be happening?

During the week, the lab community will be involved in Family-Centered Education in a variety of ways, including opportunities to work, play, worship and learn together. Learning for the total lab community results from the process of experience and reflection.

WHERE:

The laboratory will be held at Camp Burton, a conference center located on Vashon Island, Washington.

DATES

LEADERS-IN-TRAINING: July 11-17, 1976

Families: July 13-17, 1978

COST

Tuition \$75.00 [including board and room], \$25.00 to be returned with registration and not refundable. Balance of \$50.00 payable upon arrival.

APPLICATION INFORMATION

Enrollment is limited in order to assure maximum training values. Early application is advised.

Deadline: June 15, 1978

It is essential that all participants remain for the entire period.

Leaders-in-Training: July 11-17, 1978

WHO SPONSORS THE LABORATORY:

The Episcopal Dioceses of Olympia & Oregon,\*  
The American Baptist Churches of the Pacific Northwest, The Archdiocese of Seattle [R.C.],  
The Lutheran Church in America, Pacific Northwest Synod.

\*With the support of the other four Episcopal Dioceses of the Northwest, Alaska, Eastern Oregon, Idaho, and Spokane.

## A BROCHURE FOR PARTICIPATING FAMILIES AT FAMILY EDUCATION DEVELOPMENT LABORATORY

### WHAT IS A FAMILY EDUCATION DEVELOPMENT LAB?

Family Education Lab is an opportunity to experience, in a lab setting, training in family centered education.

There are three levels of participation:

1. **FAMILIES:** Families, joined with other families, to experience events designed by leaders-in-training for family enrichment.
2. **Leaders-in-Training:** Persons with leadership skills who are in training for family-centered education. These persons, working in teams, will design events for family groupings.
3. **Lab Staff:** Persons who are competent, experienced trainers, serving as facilitators for the Leaders-in-Training and as resources for the total lab community.

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WHERE:

The laboratory will be held at Camp Burton, a conference center located on Vashon Island, Washington.

DATES

FAMILIES: July 13-17, 1976

Leaders-in-Training: July 11-17, 1976

COST

Families:

|          |         |          |          |
|----------|---------|----------|----------|
| 2 people | \$68.00 | 5 people | \$108.00 |
| 3 people | 88.00   | 6 people | 118.00   |
| 4 people | 98.00   |          |          |

APPLICATION INFORMATION

Enrollment is limited in order to assure maximum training values. Early application is advised.

Deadline: June 15, 1976

It is essential that all participants remain for the entire period.

Families: July 13-17

WHO SPONSORS THE LABORATORY?

The Episcopal Dioceses of Olympia & Oregon,\*  
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The Lutheran Church in America, Pacific Northwest Synod.

\*With the support of the other four Episcopal Dioceses of the Northwest, Alaska, Eastern Oregon, Idaho, and Spokane.



FAMILY EDUCATION DEVELOPMENT LABORATORY DATA COLLECTORFAMILIES

Each family member fills out her or his separate data collector.  
(Please assist children who are unable to write)

NAME \_\_\_\_\_ SEX \_\_\_\_\_ GRADE IN SCHOOL \_\_\_\_\_

1. What ages are your favorite people?
2. Who is the most important person in your family?  
What makes this person(s) important to you?
3. If you're in trouble, who in your family do you go to for help?  
Why?
4. Tell about the happiest part of the day in your family.
5. (a) What do you hope will happen to your family at Family Education Development Laboratory?  
(b) What do you hope will not happen to your family at Family Education Development Laboratory?
6. Of the following ways of learning which would you enjoy doing the most?
 

|                                                          |                                                  |
|----------------------------------------------------------|--------------------------------------------------|
| <input type="checkbox"/> Informal dramatics              | <input type="checkbox"/> Games                   |
| <input type="checkbox"/> Seeing films                    | <input type="checkbox"/> Rhythmic movement       |
| <input type="checkbox"/> Listening to records            | <input type="checkbox"/> Thinking about yourself |
| <input type="checkbox"/> Playing                         | <input type="checkbox"/> Thinking about others   |
| <input type="checkbox"/> Singing                         | <input type="checkbox"/> Religious ritual        |
| <input type="checkbox"/> Quiet times                     | <input type="checkbox"/> Clay modeling           |
| <input type="checkbox"/> Making things with your hands   | <input type="checkbox"/> Creative writing        |
| <input type="checkbox"/> Talking about things we've done | <input type="checkbox"/> Finger painting         |
| <input type="checkbox"/> Sharing with another person     | <input type="checkbox"/> Poster making           |
7. Are there arts or skills you would like to share? \_\_\_\_\_ If yes, please identify areas and supplies needed.
8. Is there any additional information that you need?

Please complete and send back by return mail to: Lynn Young, Lab Dean  
Diocese of Olympia  
P.O. Box 12126,  
Seattle, WA 98112

Family Education Development Lab  
Data Collector - Families  
June 1976

# FAMILY CLUSTER LABORATORY STAFF READING LIST

1. Anderson, Douglas. "The Family Growth Group: Guidelines for an Emerging Means of Strengthening Families," The Family Coordinator, January, 1974, pp. 7-13.
  2. Bronfenbrenner, Urie. Two Worlds of Childhood: U.S. and U.S., Chapter 5 - "Principles and Possibilities." (on modeling)
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  12. Pfeiffer and Jones. Structured Experiences for Human Relations Training, Vols. 1, 2, 3, 4, 5.
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## Activities:

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## Psychology Religious Development:

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- \*2. Briggs, Dorothy. Your Child's Self Esteem, Doubleday and Co., Garden City, N. Y., 1970.
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- \*4. Erikson, Erik H. Youth & Crisis, W. W. Norton & Co., Inc., New York, 1968.
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7. Lee, R. S. Your Growing Child & Religion, McMillan Co., New York, 1963.
- \*8. Odorff, Max. Teaching Your Child About God, St. Mary's Press, Winona, Minn., 1961.

\*Material available in Library.

Family Education Development Lab, Summer, 1976

INTERVIEW FORM

Name: \_\_\_\_\_

1. Is there anything you would like to change or add to your expectations for the lab?
2. Is there anything you would like to change or add in regard to the problems you confront in Family Education (i.e. in your own relationship, in your staff or organization)?
3. In what creative activities or hobbies are you involved? Would you be willing to share these with the lab?
4. Are there any medical problems requiring a special diet, medicine or physical limitations?
5. Are you taking this lab for professional or college credit?  
  
What are the administrative requirements for/of your program?
6. What are your concerns at this moment?
7. Any questions that I can answer for you?

### PURPOSE

To provide learning experiences designed to develop skills and insights in the area of Family-Centered Education.

### NORMS

1. Be on time
2. Responsible for own learning
3. Check assumptions
4. Stick to the here and now

### TYPICAL DAY

|           |                                                       |
|-----------|-------------------------------------------------------|
| 7:30 A.M. | Worship                                               |
| 8:30      | Breakfast                                             |
| 9:00      | Community Time                                        |
| 10:00     | Family Groups                                         |
| 11:30     | Free Time (Families)<br>Evaluation Time for L-i-T's   |
| 12:30     | Lunch                                                 |
| 1:30      | General Session for L-i-T's<br>Free Time for Families |
| 5:30      | Dinner                                                |
| 6:30      | Family Groups                                         |
| 8:00      | Camp Fire - Total Community                           |
| 8:30      | Evaluation Time for L-i-T's                           |
| 9:00      | Staff Preparation                                     |

Sunday P.M.

PURPOSE

To begin team building.

You will be working with these people, as a training team, for the rest of the week. You will be working with each other to design for your Family Group.

In order to facilitate your working together, it is helpful to know what you have to work with, i.e., the special skills, talents, capabilities, you each bring to this team.

We feel the following questions may be helpful.

1. Comment on a significant event or highlight in your life in the last six months.
2. My present concerns in the area of family education are \_\_\_\_\_  
\_\_\_\_\_
3. How do you "feel" about being here?
4. Indicate . . .
  - 1) What I have to bring, i.e. strengths, weaknesses.
  - 2) What I hope to take back.

Sunday P.M.

Description for consideration:

A family is a person or persons in a living unit and is a system of interpersonal relationships.

Family living units can be:

- nuclear
- single person
- single parent
- extended
- couples
- commune - singles
- families

A system is a living organism which is:

- relational
- dynamic and questing
- intergenerational

and has:

- values, norms and standards
- ritual
- subsystems
- history & traditions
- roles and functions for all members of the system
- power and influence on self and others
- pattern and direction

In a family unit, values are learned, identity is established, patterns of human relations are developed and every member has input and influence on this system.

In a family, we experience power, love (or lack of it), values, responsibility, and a variety of roles (i.e. such as parent).

Monday A.M.

PURPOSE

To learn/review and practice the steps of designing a training event.

This morning we are going to begin a process that is new - review for some of you. We will continue this process all week. It is our hope that no matter what materials or curriculum you use that you will find this process for designing training events helpful.

Today we will be doing two things - Learning the process

- and work with live data - the data from your families.

There are other things to be aware of such as trainer role, when to intervene, etc., that we will not deal with today.

Before I walk you thru the day and the process, the staff would like to add a new norm - WIN WIN - This is the way I like to operate! It would be our hope that you would buy into this, that is to help each other - all 32 of us. Yes, including the support from Pearl in the office and Pat who is recording for the P.R.

It is what I call - SYNERGY - 2 and 2 equal 5!!!

O.K. are you ready for the trip?

At this point I will only give you the overview. You will be doing the process of designing step by step. Two members of the training staff will be with you all day. This will not necessarily be done all week - the training staff will probably rotate. Our reason for doing this today is so that you will have the same style all day, so that you will not have a third factor for each step - that of new staff and new relationships. Let me say a little about that. Each time someone leaves or comes to your group a new relationship begins.

The emphasis today is

THE PROCESS OF DESIGN  
AND  
LIVE DATA FROM THE FAMILIES

Monday A.M.

The first step in design is -

DATA GATHERING -  
the gathering of information from participants  
educational wants and  
needs in order to design  
an event.

You will need to know:

1. Who are the people involved?
2. What age levels are represented?
3. What are their expectations?
4. What kinds of attitudes do they have?
5. What do they not want to do?

You will also need other information. You will be:

1. Observing and,
2. Asking direct questions, either written or verbal.

DATA COLLATION -  
the tabulation of data  
into categories that will  
focus on the priority(s)  
for the event.

You will need to determine the several categories for tabulating data before you begin to collate.

REMEMBER, if you don't have enough data you can always obtain more - if you have time and access to it.

DATA ANALYSIS -  
The process of determining  
what the data means in  
terms of formulating a  
purpose for the event.

What are the common threads, differences, expectations, needs, etc.?

Does a profile begin to emerge? What are the "here and now" concerns of the participants?



Monday A.M.

PURPOSE FORMATION -  
the writing of a statement of  
Goal(s) for the event.

The purpose needs to speak to your intentions for the event, based on the analysis of the data.

The following is a quick check list to test your statement of purpose:

- Is it based on data?
- Is it short? (sharply focused attention)
- Is it realistic? Can it be accomplished?
- Is it measureable? Can the results be checked?
- Is it based on data?

THE DESIGN -  
the plan designed to accomplish  
the purpose of the event.

Another check list . . .

- Is it simple?
- Is it within the capabilities of the participants and of the trainers?
- Can it be accomplished in the time allowed?
- If a skill is to be learned, does it allow the participants an opportunity to practice the skill?

NOW, check back through the design. Use these guidelines again to see if everyone and everything is in order.

1. Aim for reality.
2. The purpose should flow from the data.
3. Share the purpose with the participants. They need to know where they are going, and accept the journey.
4. Keep it simple.
5. Design procedures that will help the participants discover, practice and learn.

Monday A.M. (continued)

6. Make assignments. Who is doing what? How?
7. Check the "nuts and bolts."  
Chairs, lights, supplies, equipment and creative comforts--bathroom, refreshments, etc.

## THE EVENT

## Suggestions:

- Share the data
- Share the statement of purpose - Any questions?
- Share the procedure - Is it clear?
- Input (theory, directions, demonstrations, etc.)
- The experience
- Reflection
- And last but not least . . .

the process of

EVALUATION -  
looking back on the event to  
determine if the purpose was  
accomplished.

The evaluation needs to be as carefully done as the previous steps.  
Ask yourself these questions:

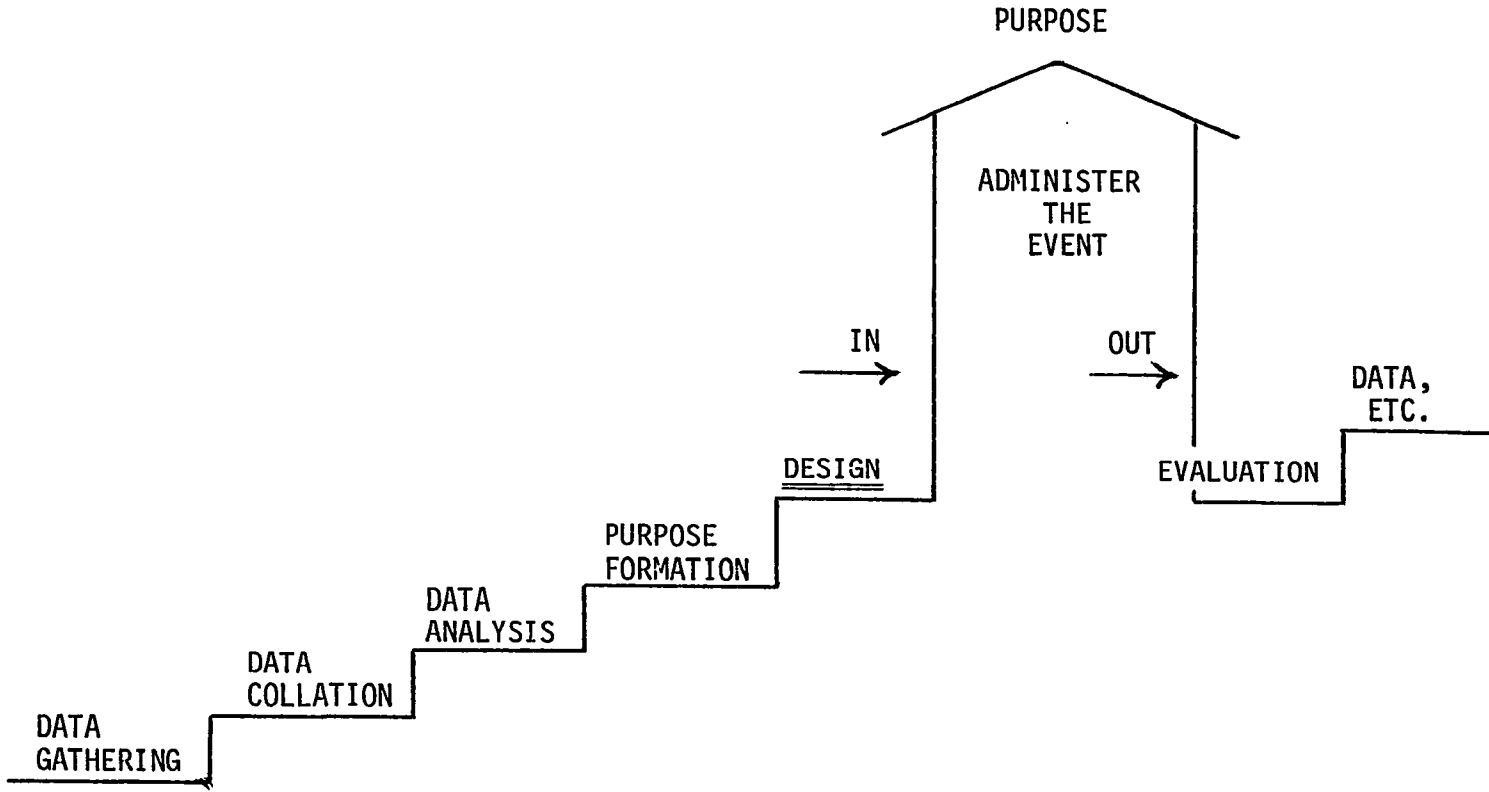
1. Was the purpose accomplished?
2. Did we do what we intended to do?
3. Did everyone get involved? All ages?
4. Were directions clear?
5. Did you have enough space, time, equipment, supplies, knowledge, and skill to accomplish what you set out to do?
6. Where do you go in the next session?

then . . .

REPEAT THE CYCLE AGAIN

as you prepare for the next session.

FAMILY DEVELOPMENT LAB #2 - JULY, 1976



**Training is:**

- Mutual responsibility of trainers and participants
- An educational model
- Open not closed
- Not moralistic/dogmatic
- Process and options - not answers
- Intentional
- Concerned for attitudes and behavior rather than motivation

**Trainers are:**

- Resource persons
- Models
- Affirmers
- Intervenors for process and on techniques and skills

In training the trainer is not the "fixer upper" but the facilitator to enable the family to do their work.

## CHECK SHEET FOR OBSERVATIONS OF FAMILY SESSION

### Affirmation

What is done among individuals to affirm each other? Who approaches whom? Is the approach reciprocated? What method is used to affirm? Verbal or non-verbal?

### Communication

Who usually begins the communication? With whom? What types of communication are used?

verbal-----words  
inference

non-verbal-----body posture  
hands  
head  
eyes  
face, etc.

### Meanings

What kinds of meanings are used the most, i.e. manners, morals or reasons for things?  
Are questions reflected back when questions are asked to further the person's thinking?  
Are "straight answers" given when information is sought?  
How are persons listened to?

### Power

What forms of power are used? i.e. economic, control, educational, birth order, discipline, punishment, social, job power, accountability or responsibility.

### Rules

What rules seem to be in evidence? Who makes them?  
How are they enforced? Who enforces them?  
Are changes negotiable for present rules?  
When are the times the rules are not visible and under what circumstances? When are they most visible? When are they most helpful? Not helpful?

### Family Interaction with Others

How do members relate to others outside of the family?  
 Towards the kind of persons that are like the family?  
 Towards the kind of persons that are unlike the family?  
 Towards what kind of institutions does there seem to be an inclination, i.e. religious, industrial, educational, scouting, Little League, community, etc.?  
 How do members relate to each other?  
 How do they relate to one member who may not conform -  
     in social relationships?  
     institutional relationships (church, school, etc.)?  
     in peer relationships?

Generally look at the relationships of the -  
     husband and wife  
     mother to each son  
     mother to each daughter  
     father to each son  
     father to each daughter  
     marriage relationship as a "two some"  
     family relationship as a totality  
     each sibling

### SHARING

I expect to pass thru this world but once.  
 Any good therefore that I can do or any  
 kindness that I can show to my fellow creature.  
 Let me do it now.  
 Let me not defer or neglect it.  
 For I shall not pass this way again.

CONTRACTING as a process in Family Development Education.

A Contract is an outward manifestation of an inner commitment. It is the development of a covenant relationship which thus affects the individual, the family and the cluster group. It usually is made with each individual person in the family who will join the cluster, so the individuals of a family have a commitment to a family learning experience. Family contracts seem to be best made in the family's home by a leader of the cluster after having gone over the parts of the contract with the family. Some churches have written contracts for family members to sign. Some other clusters write a group contract as part of their first session.

A. A Contract with family members includes:

1. The purposes or goals of the cluster.
2. When sessions will be held; day of week, time, place. Expectations for attendance. How absences will be handled. Visitors.
3. Who members of the cluster group will be . . . particularly looking at members of the cluster group will be . . . particularly looking at members as individuals, not families, or Mr. & Mrs. So-and-So and their children. That is lumping individuals together!
4. The level of interaction includes sharing, discussion of ideas and participation in experiences set up to promote sharing.
5. Leadership of the cluster will reside in \_\_\_\_\_. Whose job will be to serve as facilitator, a resource person, direct some activities and help the group work in its task.
6. Some families write out their contract on newsprint or brown paper bags and then share them with the cluster families. This can be done at home or in a cluster session.

B. A contract with the family cluster group includes:

1. Sharing of individual expectations with each other. This takes time but is essential to getting all expectations out and to see what can work and what is impossible.
2. Review of the cluster purpose and goal.
3. It helps if the leaders use their verbal contract with each other as a model for the group. Fishbowling is one way to do this.
4. Group disciplines, i.e.
  - what children can and cannot do
  - what adults can and cannot do
  - where children can and cannot play
  - will children be treated as adults?
  - will children be treated with respect and listening?

CONTRACTING (continued)

- who takes care of those children? When?
  - receiving visitors and observers.
  - 5. Meal preparations.
  - 6. Others can be added.
  - 7. How elements of the contract can be changed.
  - 8. A way the group can come to a decision about the contract, i.e. consensus, majority vote, unanimous vote, etc.
- C. A contract is a way of . . .
- 1. getting all members "on board"
  - 2. developing workable cluster group goals
  - 3. developing a framework for working that assumes all ages and all kinds of persons a "place in the group"
  - 4. setting expected guidelines for interacting
  - 5. setting forth a belief system from which we operate - that of commitment to one another
  - 6. stating ways change can take place
- D. A contract or parts of it must remain open to change when the group so desires. Otherwise, a contract can be re-negotiated in the group as a whole. When someone wants to change their part of the contract it needs to be dealt with in the whole group.



LEADERS-IN-TRAINING POST MEETING RESPONSE

Purpose: To provide learning experiences designed to develop skills and insights in the area of Family-centered Education.

1. Was the purpose accomplished for you? Explain . . . .
2. How do you feel about your participation this week? . . . .
3. This week I learned . . . .
4. What I still don't understand is . . . .
5. How do you intend to use this training?
6. How did you find out about this lab?
7. Any additional comments? (use the back of the sheet if necessary)

Name: \_\_\_\_\_



APPENDIX C

SELECTED MATERIALS FROM THE 1977 FAMILY  
EDUCATION DEVELOPMENT LAB

# A BROCHURE FOR FAMILIES IN A FAMILY EDUCATION WORKSHOP

For Families Participating in a Family Education Workshop

## WHAT IS A FAMILY EDUCATION WORKSHOP?

It is:

Families involved in a family-centered education in a variety of ways, including opportunities to work, play, worship and learn together.

Learning for the Workshop community results from the process of experience and reflection.

What will be happening?

\*Each family will be a part of a family cluster (4-5 family living units). The cluster will meet for approximately 6 hours each day in structured sessions.

\*Time will be set aside for the total Workshop community to be together (meals, workshop, campfire, etc.).

\*Time will be set aside for individual families to boat, swim and participate in craft projects, etc.

\*Several levels of leadership will be involved in the Workshop.

WHERE?

The Workshop will be held at Camp Burton, a conference center located on Vashon Island, Washington.

DATES: August 16-20, 1977

COST

Families:

|          |          |                                     |          |
|----------|----------|-------------------------------------|----------|
| 2 people | \$ 90.00 | 5 people                            | \$120.00 |
| 3 people | 100.00   | 6 people                            | 130.00   |
| 4 people | 110.00   | \$10.00 for each additional member. |          |

Scholarship assistance is available. Write to Lynn Young.

## APPLICATION INFORMATION

Enrollment is limited in order to assure maximum training values. Early application is advised.

Deadline: July 15, 1977

It is essential that all participants remain for the entire period.

Families: August 16-20, 1977

## WHO SPONSORS THE WORKSHOP?

The Episcopal Dioceses of Olympia & Oregon,\*  
The American Baptist Churches of the Pacific  
Northwest, The Archdiocese of Seattle (R.C.),  
The Lutheran Church in America, Pacific  
Northwest Synod.

\*With the support of the other four Episcopal  
Dioceses of the Northwest, Alaska, Eastern  
Oregon, Idaho, and Spokane.

## A BROCHURE FOR INTERNS IN A FAMILY EDUCATION WORKSHOP

### For Interns in Family-Centered Education Workshop

#### WHAT IS A FAMILY EDUCATION WORKSHOP?

Family Education Workshop is an opportunity to experience training in family-centered education.

#### What is an Intern?

Persons with leadership skills who are in training for family-centered education. These persons, working in teams with staff, will design events for family clusters.

The Workshop community is made up of Interns, Families and the Workshop Staff. The Workshop Staff will assist interns training for family-centered education.

#### What will be happening?

\*INTERNS will begin the Workshop with a 3-day orientation and skills session. Following the orientation and skills session, Interns, Staff, and Families will work together in a cluster setting for the remainder of the week.

#### Schedule for the week:

\*INTERNS will spent approximately 6 hours each day in a cluster setting.

\*Additional time will be required for designing the events for the family clusters.

#### WHERE?

The laboratory will be held at Camp Burton, a conference center located on Vashon Island, Washington.

DATES: August 13-20, 1977

#### COST

7 days - \$125.00

Scholarship assistance is available. Write to Lynn Young

#### APPLICATION INFORMATION

Enrollment is limited in order to assure maximum training values. Early application is advised.

It is essential that all participants remain for the entire period.

Interns: August 13-20, 1977

#### WHO SPONSORS THE WORKSHOP?

The Episcopal Dioceses of Olympia & Oregon,\*  
The American Baptist Churches of the Pacific Northwest. The Archdiocese of Seattle (R.C.),  
The Lutheran Church in America, Pacific Northwest Synod.

\*With the support of the other four Episcopal Dioceses of the Northwest, Alaska, Eastern Oregon, Idaho, and Spokane.

\*Family Education Planning Committee is an ecumenical group responsible for planning the Family Education Development Workshop.

For additional information contact Lynn Young, Program Director for Education, Dean of Family Education Development Workshop at the above address. Telephone: (206) 325-4200.

**APPLICATION FORM  
FOR INTERNS**

For whom? Persons with at least six days of basic human relations training (i.e. Leadership Skills Institute Human Relations Lab or equivalent and Design Skills Lab, Phase II or equivalent who desire to increase their skills to include Family-centered Education.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone: home \_\_\_\_\_ office \_\_\_\_\_

Occupation \_\_\_\_\_

Religious Denomination \_\_\_\_\_

Church \_\_\_\_\_ Where? \_\_\_\_\_

Are you sponsored by an organization?

Yes \_\_\_\_\_ No \_\_\_\_\_

Organization Name, Location & Tel. No.

\_\_\_\_\_

What does your organization expect you to do with this training?

Is there a family from your sponsoring group coming for this Workshop? Yes \_\_\_ No \_\_\_

Family Name \_\_\_\_\_

How do you plan to use this training in Family-centered Education?

\_\_\_\_\_

**BROCHURE (continued)**

**PREVIOUS TRAINING EXPERIENCE:**

Human Relations & Design Skills Lab:

What Sponsored by Dates # of Days

\_\_\_\_\_

Other Training:

What Sponsored by Dates # of Days

\_\_\_\_\_

**NO APPLICATION WILL BE  
ACCEPTED WITHOUT AN ENDORSEMENT**

To help us process your application, an endorsement is required from one of the following: Bishop, Priest, Pastor or Supervisor, etc.

I approve this application for the Workshop:

Signature \_\_\_\_\_

Address \_\_\_\_\_

Endorser's Name \_\_\_\_\_  
(Please print)

Tear off this application form and mail with deposit to:

Lynn Young, Dir. of Education  
\*Family Education Planning Committee  
1551 10th Ave. East  
P.O. Box 12126  
Seattle, Washington 98112  
Tel. 206-325-4200

Required Deposit: \$25.00 (non-refundable)

Make Check payable to:

Diocese of Olympia, Family Workshop

INTERVIEW FORM

NAME: \_\_\_\_\_

1. Is there anything you would like to change or add to your expectations for the workshop?
  
  
  
  
  
  
  
  
  
2. Are there any medical problems requiring a special diet, medicine or physical limitations?
  
  
  
  
  
  
  
  
  
3. Are you taking this workshop for Continuing Education Units (CEU) or for College credits? \_\_\_\_\_

What are the administrative requirements for/of your program?

### Saturday Purpose:

To get acquainted, begin team-building, to begin the design skills process by data gathering.

### OVERVIEW OF INTERN TIME

Saturday evening to Tuesday afternoon

Saturday to Monday afternoon - Design Skills and Intergenerational Education

- Resources - shared

Monday evening - Time off here

Tuesday A.M. and afternoon - Design for families

Tuesday evening - First session with families designed by Interns.

### STAFF ROLE

Two staff members will be working with two design teams.

Consultant/Trainers/Advisors/Coaches/Resource Persons/Friend and Hand Holder.

Reading Time - Individuals

Design Time - Teams.

### PROPOSED SCHEDULE

Saturday evening to Tuesday evening

Saturday evening - Get acquainted  
- Begin team-building  
- Data gathering

Sunday A.M. and afternoon - Design Steps

Sunday evening - Administer Design  
- Evaluate

Monday A.M. to evening - Resources  
- Intergenerational data  
- Happy Hour - PARTY TIME!

Tuesday A.M. to evening - Planning for Families



### INTERNS WORKSHOP PURPOSE

To learn, experience and reflect upon the process of intergenerational family education in order to further develop skills and application of a model for family education.

### NORMS

1. You are responsible for your own learning.
2. Don't make ass umptions.
3. Be on time.
4. Here and now.
5. Respect the confidentiality of each group.
6. Group space is "private turf."
7. Living space is by invitation.
8. The dumb question is the one not asked.
9. Support the workshop by full participation in all activities.

### INTERNS TYPICAL DAY

(Sunday through Tuesday afternoon)

|              |                                                                    |
|--------------|--------------------------------------------------------------------|
| 8:00 A.M.    | Worship                                                            |
| 8:30         | Breakfast                                                          |
| 9:15         | General Session - Fellowship Hall<br>(small groups - teams - etc.) |
| 12:30        | Lunch                                                              |
| 1:30 P.M.    | General Session - Fellowship Hall<br>(small groups - teams - etc.) |
| 4:00 to 6:00 | Free time (swimming, sleeping, etc.)                               |
| 6:00         | Dinner                                                             |
| 7:00 to ??   | General Session - Fellowship Hall                                  |

EXPERIENTIAL EDUCATION

Saturday Evening

"Those who do not learn from history are destined to repeat it," is an old saying most of us have heard often. For me, history and life are synonymous and the mark of history/life is change.

So I am always in an experiencing/changing situation from which I must learn and grow.

My learning and yours results from a variety of ways of learning. There is the teacher tell/student listen model which we get in a classroom, it is a structured situation. That has varying results. The model I learn best from is the experiencing of a situation and guided reflection on the experience - a situational event. That model is a basic part of family education.

Let me pick up on a definition for Experiential Education which we can work with -

A modification of behavior toward change as a result of reflection on natural experiences or training.

Essential here are modifications of behavior as the result of reflection from a variety of situational or structured experiences within the context of a changing life.

We need to remember a tool for analysis here which helps us to reflect on our experiences. Many of us do it almost by second nature, young people need to learn it. Our reflective tool is EIAG.

EXPERIENCE - anything that happens to us.

IDENTIFYING - what has happened.

ANALYZING - How did I feel? My reaction.

GENERALIZING - What can happen, what do I learn, how can I do it differently next time.

Another perspective of this is DO - LOOK - THINK - LEARN.

We are here for a particular learning situation - family education. Families experience this same "people" learning situation. This can be a workshop in which personal learning takes place. We know that families can be constructive, or destructive, supportive or non-supportive, intentional about life learning and unintentional, nurturing or troubled. We know that learning situations are happening in families all the time and success in handling family situations produces people who handle life situations at all levels with understanding and capability.

We know that each family member has input into the family system and each member regardless of age, exerts power within that system.

The interactions of a family whether it be nuclear (father and mother), single parent, composed of babes in arms to grandparents, provides a learning center. In the setting, one learns about relationships - Mom and Dad, parents and kids - loving and caring. One can ask the questions - the why's of thought and action, life can be put into a context. Heritage can be assimilated - where do we come from, where are we going?

Think back on your own family experience and realize how formative it was for you. I remember our dinner table - listening to Mom and Dad talk, being pleased when asked for my opinion or to participate in a decision because I was part of the family - I belonged. My sense of the sweep of the Bible comes from Mom and Dad reading the "Story of the Bible" to my sister and me before bed - not my seminary training. Last night I talked with the other staff members about Christmas celebrations and good family remembrances flooded in. Dad and I frequently went down to the Seattle waterfront to "look at the boats," one of my "favoritest" things to do. I was nurtured - and so were you.

The Christian family does not do anything different than any other family. It does operate from a different base and probably tries harder to reflect the values which are the marks of a Christian. Jesus gathered a "family" together. He taught in parables/stories so that all could understand, he touched and healed, he restored and made men new.

Underlying this teaching and family education is the belief that each individual is unique and has value - from the youngest to the oldest. We are fortunate that God's family, the church, deals with the whole family, the only institution that does!

To conclude some caveats -

This experience is a workshop to experience the family educational process.

It is not a laboratory with guinea pigs to produce a desired result.

**\*\*We are involved in training and not therapy** - and that is another norm.

The families are here for an experience. They want to have fun and learn.

**\*\*Keep this in mind as we design experiences, build on happenings, establish situations in which family members - observing themselves and others can share an experience and learn.**

A THEORY OF GROUP DEVELOPMENT

Saturday Evening

As we begin our life together as staff and interns for this family workshop, it may be valuable for us to share some common understandings. Dave's presentation underlined the basic model of experiential education which serves as the umbrella for all we may do here. The purpose of this presentation is to look in a simplified way at how groups develop . . . any group, this group - your training teams . . . the family groups when they arrive.

The basis for this presentation is a theory developed by William Shutz and labelled the ICA Theory. These initials stand for Inclusion, Control, and Affection.

All groups go through one or more of these three stages.

Inclusion is the first stage. The primary question is "Who am I?" and is often voiced in other forms like:

Who are these people? Who are we?

What will they expect of me? What do I have to give?

How much will I have to take? Do I really want to share?

What do I have to do to become a member?

During the inclusion stage we're concerned about such concepts as acknowledgement, attention, prominence, recognition, prestige, identity, individuality. If the inclusion needs aren't resolved to some degree, the group can't go on. When the inclusion concerns are resolved, the group moves on to the second phase where the primary concern becomes control.

In the control stage question may be:

Who is in charge?

How much do I need to push for

Who is calling the shots here?

what I really want, or need?

Can I say what I really think?

Can I say what I really feel?

The control stage deals with the decision making process and the areas of power, influence and authority. Control might take the form of desire for power or authority over others, or it might take the form of the desire to be controlled and to have the responsibility lifted off my shoulders. Until the concerns of control are resolved, dominant leaders may make decisions for the whole group, or the group may remain a collection of individuals who are primarily concerned for their own personal agendas. The group is hindered from moving on to Affection.

In the third stage, called Affection, the questions may be:

Am I willing to care for anyone in this group?

Can I share my caring? What if no one cares for me?

What will happen if I show my caring for one person before I show it to another?

What will happen if someone cares for me? What if there is someone in the group I can't care for, will the group be able to handle that?

At this stage decision making is fairly easy and free; leadership rotates and is shared; and there is usually a noticeable balance between work and play. Members of the group often become more aware of each person's worth, and some are even able to admit failure.

There is a definite progression to these stages, but often a lot of going back and forth as well. New tasks, new members, what happens to individuals outside the group, energy levels, goals and all those wonderful, unique personalities we all possess, continue to effect the life of the group. Inclusion and control continue to be a reality, even for a group functioning in the affection stage. However, a group which is able to spend much of its time in the affection stage is the most productive.

As you work together in groups, and as you work with family groups, I would encourage you to remember these three initials, ICA - INCLUSION - CONTROL - AFFECTION. Your awareness of these stages and your intentional working at resolution in these stages will have a marked effect upon the group life you experience.

DATA GATHERING

Saturday Evening

Data gathering is the collection of information that will be useful in finding out what the participants want and need in order for you to design a training event.

KINDSSoft

- What you assume but have not checked out
- Is collected on many informal occasions

Hard

- Can be backed up by some facts
- Is collected in an intentional way before a training event is designed, during the event, and after the event.

REASONS FOR GATHERING

To get some information such as:

1. Who are the persons involved?
2. What age levels are represented?
3. What are their expectations?
4. What contributions can they offer?
5. What attitudes do they have?
6. What do they want to do; or what don't they want to do?

METHODADVANTAGESDISADVANTAGES

- |                                                                                                                 |                                                                                                                                                                                                                    |                                                                                                                                                                                      |
|-----------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. <u>Written Instruments</u><br/>Questionnaires, post meeting reports, check lists, rating scales, etc.</p> | <ul style="list-style-type: none"> <li>- chance to think</li> <li>- open ended</li> </ul>                                                                                                                          | <ul style="list-style-type: none"> <li>- cannot press to deeper answers</li> <li>- questions and answers may be misinterpreted</li> <li>- no person to person interaction</li> </ul> |
| <p>2. <u>Interviews</u><br/><u>One-to-one</u><br/>Group<br/>One-to-one and group</p>                            | <ul style="list-style-type: none"> <li>- can press for deeper answers</li> <li>- can test for meaning of answers</li> <li>- impromptu questions can be added</li> <li>- can clarify the questions asked</li> </ul> | <ul style="list-style-type: none"> <li>- interviewee and interviewer affected by each other</li> <li>- interviewer can filter through own expectations</li> </ul>                    |

DATA GATHERING (continued)

| <u>METHOD</u>                                        | <u>ADVANTAGES</u>                                                                                                                                                            | <u>DISADVANTAGES</u>                                                                                                                                          |
|------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 3. <u>Combination of questionnaire and interview</u> | <ul style="list-style-type: none"> <li>- answers can be expanded and/or clarified</li> <li>- can initiate conversation</li> </ul>                                            | <ul style="list-style-type: none"> <li>- takes more time</li> <li>- needs tighter management in order to control amount and kind of data received.</li> </ul> |
| 4. <u>Observation and Memory</u>                     | <ul style="list-style-type: none"> <li>- during a training event this method can enable a training team the opportunity to have current data for future planning.</li> </ul> | <ul style="list-style-type: none"> <li>- note taking can be distracting to trainer</li> <li>- memory can be distorted.</li> </ul>                             |

CRITERIA

Keep it simple.

Test it out for meaning and clarity

## The Process of Design

- learn
- to help you review the steps of designing an experience - practice
- reflection event.

### I. DATA GATHERING - the gathering of information from participants' educational wants and needs in order to design an event.

You will need to know:

1. Who are the persons involved?
2. What age levels are represented?
3. What are their expectations?
4. What attitudes they have?
5. What do they not want to do?
6. What do they want to do?

You may need other information that you may obtain by observing and by asking direct questions, written or verbal or both.

### II. DATA COLLATION - the tabulation of data into categories that will focus on the priority(s) for the event.

Organize the data for meaningful use. For example, list replies (from the data collector) on newsprint. Having all the written information in front of you, the next step is:

### III. DATA ANALYSIS - the process of determining what the data means in terms of formulating a purpose for the event.

Look for the common threads, the differences, the needs and the expectations. What are the "here and now" concerns of the participants? What do they want out of the event(s)?

### IV. PURPOSE FORMATION - the writing of a statement of goal(s) for the event.

The purpose needs to speak to your intentions for the event, based on your analysis of the data. The following is a good check list to test your statement of purpose.

- + is it based on the data?
- + is it short (sharply focused intention)?
- + is it realistic? can it be accomplished?
- + is it measurable? can results be checked?



V. THE DESIGN - the plan designed to accomplish the purpose for the event.

You want to design procedures that will help the participants discover, practice and learn. Aim for reality. Keep the plan simple. Stay within the capabilities of all the participants. Determine whether the design can be accomplished within the time allowed. If a skill is being taught allow participants an opportunity to practice that skill.

Share the purpose with the participants, they need to know what's planned. Make a time line and schedule the event. Make assignments - who will do what?

List the needs and materials you will be using, and who is responsible for what. Do check out the space you will be using - where are the lights, chairs, material and equipment you may require. Locate the bathrooms, water fountain, coffee, etc.

As a final check - "walk through" your design. Don't assume - know what you are going to do. Be clear about your procedure. Know what you are going to say and questions you want to ask.

VI. ADMINISTER THE EVENT

Share with those participating:

The data - hang those sheets of newsprint - refer to it - the information becomes common property and has value for each participant.

The statement of purpose - it represents the participants' input and your analysis of their information.

The schedule - it's nice to know what's going to happen.

After the event, allow time for reflection - it is a vital part of the event. It allows for new learnings to be named and owned. Determine the questions you want to ask and newsprint them to share with the group. It is so helpful to leaders and participants alike to have the questions in front of you, to be referred to if necessary.

VII. EVALUATION - looking back over the event to see if your purpose was accomplished.

Evaluation may be written or verbal. The advantage of a written form is that you have the data you will need on which to build the next sessions.

## VII. EVALUATION (continued)

Some of the questions that you may want to use for evaluation:

1. Were the data questions clear?
2. Did you get the needed data?
3. Did the purpose reflect the data?
4. Was the purpose accomplishable?
5. Did the event accomplish the purpose?
6. Were the directions clear?
7. Did you have the space, time, equipment, knowledge, skills, to accomplish what you set out to do?
8. What learnings were identified?
9. Where do you go in the next session?

Also, check out where you are as a leadership team - how do you feel about your work? How did you work together?

It's a cyclical process, now you are ready to begin again for the next session.

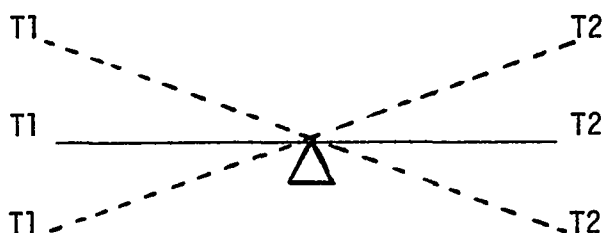
Sunday Morning

**PURPOSE:**

To learn and practice the design process.

Before we look at the design process, let's think again about how groups develop. Whenever a group forms there are two areas in which they must operate. The first area is that of the assigned task of that group, the job which it has chosen, or has been assigned. This is called T1. The other area of group concern is the maintenance or support of the group members, or T2.

In order for a group to function as fully as possible it must achieve an equal balance between these two functions. If the group concentrates too much on the T1 function the needs of the members will be neglected leading to dissatisfaction. On the other hand if the group leans too much on the T2 function the task may not get done. It therefore is important to maintain a balance between these two tasks.



The use of the following member functions will aid in achieving this balance.

Member functions fall into three basic categories. The first category are those functions which aid in the group doing its appointed task. These include:

**INITIATING**

Proposing a task or a goal. Suggesting a procedure or an idea for solving a problem. (Let's paint the group room).

**INFORMATION OR OPINION  
SEEKING**

Requesting facts, asking for suggestions. (How much will that take? What color shall we paint it?)

**INFORMATION OR OPINION  
GIVING**

Offering facts, or suggestions to the group. (That will take ten gallons, or let's paint it purple and turquoise).

CLARIFYING OR ELABORATING

Interpreting ideas, clearing up confusion, indicating alternatives. (He's color blind that's why he thinks turquoise and purple would go good together.)

SUMMARIZING

Summing up for a group, pulling together related ideas. (So far we have decided on the amount of paint and the color.)

CONSENSUS TESTING

Checking to see if the group is in agreement. (Do we all agree that we will paint after the others are in bed tonight?)

There are also some member functions which aid in the cohesion of a group. These functions include:

ENCOURAGING

Being warm, friendly and responsive to the contributions of others. (I really appreciate that comment from you.)

EXPRESSING GROUP FEELINGS

Sensing feelings or mood of the group. (We seem to all need to get up and move around a bit.)

HARMONIZING

Attempting to reconcile disagreements, reducing tensions, getting people to explore their differences. (You both seem to want the group to do the same thing.)

COMPROMISING

Being able to change position, to accept the weight of new data. (What you say makes sense, I'm willing to try it now.)

GATE-KEEPING

Attempting to keep communication channels open, helping others to enter the conversation. (How do you feel about this Jane? Do you have any input Bill?)

Finally there are some member functions which may either help or hinder the progress of the group, these include:

BEING AGGRESSIVE

Attacking the group or the way it is operating. This may protect a norm, or it may be a put down. (Would you please speak to the data?)

BEING DEPENDENT

Endeavoring to identify with a strong individual. This can affirm a new behavior or it can be a cop-out for not expressing one's own feelings. (I like what Fred is saying.)

DOMINATING

Trying to assert authority or forcefully directing the group or certain members. This can be a catalyst force or it can stifle individuals. (I'm sure you will agree with me on this simple point.)

BLOCKING

Resisting stubbornly, attempting to maintain or bring back an issue after the group has rejected or gone beyond it. Blocking can bring about an awareness of the need for a group to deal with an issue they have been avoiding, or prevent a group from moving ahead. (I think we need to go back and deal with the issue of the color of the paint.)

COURT-JESTING

Joking, horse-play, punning, kidding around. It can relieve tensions or it can stop progress. I'm sure you are all aware of examples of this.

Again, all of these activities are functions which can be carried out by any member of the group at any time they are seen as being necessary by that member of the group. When a person performs one of these functions they are in effect becoming the leader of the group for that period of time.

DESIGN PROCESS RATIONALE

The design process, which many of you are reviewing, will give all of us a common base for our work together. The staff is using this process in the design of our sessions together, and we hope this process will be sufficiently yours by the time the families arrive so that you will be able to design for them in the same way.

The data gathering you began last night, and the rest of the design process we will work with today should have several results. The first is for you to learn and practice together these steps. The second is for you to begin to form your team life as you work - to build your team - to discover your strengths and weaknesses. The third is to build your relationship to your companion teams, 1 and 2; 4 and 4, and to learn of their resources. Resources are as much people as things.

The primary purpose is to learn and practice the design process - but the other aspects are intentional and valuable to you.

An overview of the way we plan to work together is:

Staff and interns working closely together in design and reflection - the experiential education model. The staff might be very active at times, and seemingly passive at others - but we will try to be up front with our reasons.

Teams 1 and 2 will work together as a design team for one family group, and teams 3 and 4 for the other. You will be assigned group space and this will be your own private turf for family time and your design work. The schedule of how this fits together will be presented later when we begin to prepare for the families.

The staff will be rotating in our work with design teams, and that will begin this afternoon when one of the trainers sitting in with the group will phase out, while one will continue to provide continuity, and a fresh face will appear. The reasons for this are several: Different approaches, our overview of the whole lab, the continuity of one person remaining.

### COLLATE AND ANALYZE DATA

The data is collected - the hard data that you collected by questionnaire, or interview, or a combination of the two. Now on to the second and third steps that continue the design process.

#### DATA COLLATION

The tabulation of data into categories that will focus on the priority(s) for the event.

You will need to determine the several categories for tabulating the data before you begin to collate.

REMEMBER, if you don't have enough data you can always obtain more - if you have time. Don't forget to collate the soft data (check your assumptions).

#### DATA ANALYSIS

The process of determining what the data means in terms of formulating a purpose (goal) for the event.

What are the common threads, differences, wants, needs, skills, understandings, etc.?

Does a direction begin to emerge?

What are the "Here and Now" concerns of the people with which you will be working?

### PURPOSE FORMULATION

The writing of a statement of goals  
for the event.

The purpose needs to be a clear statement of intentions for the event - based on your analysis of the data. Look back at the data - does it find a place in your purpose? Is your purpose a response to needs and wants?

Do not include your plan in the statement of purpose, i.e. "We will learn and practice design skills by gathering data, administering a data collector, collating the data, etc." The purpose needs to read, "We will learn and practice design skills."

The following is a quick check list to test your statement of purpose:

- Does it reflect the hard and checked soft data?
- Is it a short, sharply focused statement?
- Is it realistic? Can it be accomplished?
- Is it appropriate to the time you have?
- Does the training team have the skills and experience to do it?
- Is it measureable?
- Can the results be checked?
- Is it based on the data?



**PURPOSE:**

To examine the components of a Training Plan (DESIGN).

To review the Evaluation Process.

As Design Teams you have designed and administered a data collector, analyzed the data and formulated a purpose for a thirty minute training event.

The next step is to design the procedure for the event. You will need to pay attention to the process and content for the event.

These guidelines will prove to be helpful to you in your planning for any training event.

**GUIDELINES FOR SESSION PLANNING:****THE DESIGN**

The plan designed to accomplish  
the purpose for the event.

Another check list!!!

- Is it simple?
- Is it within the capabilities of the participants, the trainers?
- Can it be accomplished in the time allowed?
- If a skill is to be learned, does it allow participants an opportunity to practice the skill?

NOW, check back through the design! Use these guidelines to see if everyone and everything is in order.

1. Aim for reality.
2. The purpose should flow from the data.
3. Share the purpose with the participants, they need to know where they are going and accept the journey.
4. Keep it simple.
5. Design procedures that will help participants discover, practice and learn.

6. Make assignments. Who is doing what? and how?
7. Check the "nuts and bolts"  
Chairs, lights, supplies, equipment and creature comforts -  
bathroom and refreshments, etc.

### THE EVENT

#### Suggestions:

1. Share the data
2. Share the statement of purpose - L.K.?
3. Procedure - (is it clear?)
4. Input (theory, directions, demonstrations, etc.)
5. The experience
6. Post Meeting Report (data collector) which -
  - a) gives opportunity for interns to give feedback on whether the purpose was accomplished.
  - b) furnishes interns with additional data to plan future training for the group.

### EVALUATION

Looking back on the event to determine if  
the purpose was accomplished.

The evaluation needs to be as carefully done as the previous steps.  
Ask yourself these questions:

1. Was the purpose accomplished?
2. Did we do what we intended to do?
3. Did everyone get to practice? All ages?
4. Were directions clear?
5. Did you have enough space, time, equipment, supplies, knowledge, skill to accomplish what you set out to do?

6. Where do you go in the next session:

REPEAT THE CYCLE

for the next session.

EVALUATION GUIDE QUESTIONS

Based on: DATA

Did you have enough data?

What further data would have been helpful?

Did you have too much data?

Was it the right kind?

Did it help you with your design?

PURPOSE

Was the purpose accomplished?

Did the team understand the purpose?

PLAN

Was your plan clear?

Was it realistic in terms of time and trainer skills?

Was the plan in the "here and now"?

Did the plan help to accomplish the purpose?

How did it hinder?

Did the plan allow the team to reflect upon the experience?

Did the plan allow everyone to participate?

Did the PMR allow the other team to evaluate whether the purpose was accomplished?

Monday Morning

RESOURCES

There are resources for Family Intergenerational Education - We have brought lots of these resources here with us in preparation for our time here with you. And you have responded to suggestions through the mailings, and have brought some of your own favorite resources with you, to share with all of us who are learning, and looking forward to the practice of family education in our back home situations.

You will have a list of the resources we have available for your manuals. The procedure for scheduling when and what you want to use is to check with Pearl in the office, there will be a schedule and we suggest you plan ahead as nearly as possible. Let Pearl know and put your name on the schedule for equipment and resource materials, i.e. records, films, etc.

The kinds of resources that I first think of are the obvious ones - the movies, filmstrips, records, books, paint, paper, etc. These are all useful resources and very helpful in planning who's to do what. But, I would ask you not to overlook your most fantastic and reliable resource - your self! You have your whole life time data gathering to support and enhance who you are and what you do and how you do it.

Let me say that again - you are your finest resource! Who you are and how you are and what you are is a reservoir from which to draw - and its also the resource closest to you and ready at your command.

You and each member of your team and each member of your family group are resources for your work with each other and your time with your family groups - get to know who has special interests and will share them with the groups. Don't be a shy-violet!

And also look at this beautiful place - the whole world of Camp Burton! A most delightful spot, a special place. We have the gorgeous green woods at our back door and the super Sound at our front door, with a barnacle beach.

Be aware of all the resources available and use them!!!

One important last word about resources - know what you are going to use. Be familiar with the equipment and be sure to preview films, filmstrip you plan to use. The sign-up sheet is posted in the office.

Another super "extra" at beautiful Camp Burton is the Craft House - and tomorrow afternoon we have planned for you to have some time to get to know the Craft lady. What resources she has available for you and your families to you in your activities here!

Monday Morning

RESOURCES

|                                            |               |                   |
|--------------------------------------------|---------------|-------------------|
| Projector - Movie                          | Record Player | Cassette Player   |
| Filmstrip                                  |               |                   |
| Slides                                     |               |                   |
| Filmstrips - Beginning Christian Education | )             |                   |
| Coming of Age                              | )             |                   |
| Generation Gap                             | )             | Including records |
| Becoming Adult                             | )             |                   |
| Church Ministry to the New Generation)     | )             |                   |

Growth in Love - and record

The Velveteen Rabbit - filmstrip, cassette and book

|        |                                      |                               |
|--------|--------------------------------------|-------------------------------|
| Films: | Baptism - with cassette<br>(Sadlier) | <u>Slides &amp; Cassette:</u> |
|        | Adventures of Asterisk               | The Family Celebration,       |
|        | Love Your Neighbor                   | Teachable Moment -            |
|        |                                      | Eucharist                     |
|        |                                      | Teachable Moment -            |
|        |                                      | Penance                       |

## MUSIC - RECORDS - FOLK DANCING

|        |                                        |   |                        |
|--------|----------------------------------------|---|------------------------|
| Tapes: | "The Church's Ministry to Children"    | ) |                        |
|        | "The Way We Learn Best"                | ) | Urban T. Holmes        |
|        | "The Parish and Children's Communion") | ) |                        |
|        | Teaching Religion in the Home          |   |                        |
|        | "Revival Among Young People"           |   | M. Mead & Urban Holmes |
|        | "Our Relationship to Children"         |   | Margaret Mead          |

Cassette of the Month Club - Tapes

"Communication Or Chaos" - Howard Hendricks  
 "Who is the Leader?" - Henry Brandt  
 "Restoring Marital Conflicts" - Tim LaHaye

|            |                    |                    |
|------------|--------------------|--------------------|
| Materials: | Construction Paper |                    |
|            | Tempera Paint      | )                  |
|            | Shelf Paper        | )                  |
|            | Liquid Starch      | )                  |
|            |                    | for fingerpainting |

|                           |                               |                          |
|---------------------------|-------------------------------|--------------------------|
| Materials:<br>(continued) | Tinker Toys                   | Paint brushes            |
|                           | King size felt markers        | Stapler & staples        |
|                           | Balloons                      | Paste                    |
|                           | Paper scissors (right & left) | Popsicle sticks          |
|                           | Crayons                       | Yarn                     |
|                           | Blocks                        | Pencils                  |
|                           | Masking tape                  | Paper plates             |
|                           | Elmers Glue                   | Paper - ruled            |
|                           | Paint thinner                 | Rulers                   |
|                           | Cardboard                     | Paper Bags - lunch size) |
|                           | Straight pins                 | Magazines                |

Coffee cans  
 Assorted plastic  
     containers  
 Material for shadow  
     printing  
 "shrink art"  
 scraps of material

Monday Afternoon

FAMILY SYSTEMS

Family education is - at this stage in our common life - a puzzle to some, and an anticipation for all of us. Today is Monday - the families arrive tomorrow. What do we need to know, to have in our Resource packet, that which will help us as we look at the families and begin to plan for our participation with them in their workshop?

I believe we need to recognize that family education is an ongoing process. It is happening all the time. Family education provides opportunities in which families have time and space to look at their own family systems, the way the family works. Checking back to the purpose for the workshop we remember that one part of it is to enhance family living. In order to facilitate that, we need to know more about each family. One way of getting to know more about each family is to look at its system - or the way it works. Each family has its own system, which reacts to the forces around it, working for or against it.

The family system is the manner in which all the members of the family interact among themselves. The system operates or functions out of the organization created by each person accepting his or her unique part in that system. The system works or does not work in relation to the acceptance or refusal of responsibilities of that system.

A system has a purpose. A family system's underlying purpose is to further the growth of those persons in the family.

A system has three parts. The necessary parts of families are the persons, adult and children, male and female who are members of the family.

A system has organization - an order to the way the parts work. In the family system the way the parts work together depends on several things; among them are communications, rules, values, rites, rituals, history and traditions or customs.

There must be a means of maintaining the system. There are many needs for maintaining families. All families need food to eat, water to drink, air to breathe and a place to rest. We have needs to relate to each other, about what we think and feel, what we believe, and how we act.

Systems are open or closed - they work fairly well or not well at all. The difference between these is the specific reaction to change. An open system provides for change, whereas a closed system provides for little or no change, even discourages change.



FAMILY SYSTEMS (continued)

An open system offers choices, and plans on successfully meeting reality for its continuing life and good health. A closed system depends on the law and may operate through force.

In an open system knowing self-worth, and accepting - that knowledge of your own self-worth is primary, power and performance are related to it. In a closed family system, self-worth is secondary to performance.

In family systems that are healthy, actions of the members grow out of reality, and change is accepted. In an unhealthy system change is resisted and discouraged.

Rules, communications, values, beliefs and actions are related, and make sense. Within each family system values are learned, identity is established, relationships are developed. Each member, each one from the youngest to the oldest, has input and influence. Love and affection are experienced.

Each family has a system and each family has its own system. One of the purposes of family education is to help each family learn to know and understand its own system, and to learn to use its own system for growth and healthy change - to explore the alternatives and options for individuals within the system and the system itself and to affirm those individuals as valuable persons.

Tuesday Morning

## TRAINING IS:

- Mutual responsibility of trainers and participants.
- An educational model
- Open not closed - communication
- Not moralistic/dogmatic
- Process and options - not answers
- Intentional
- Concerned for attitudes and behavior rather than motivation
- Here and Now of present rather than There and Then of past.

## TRAINERS ARE:

- Resources persons
- Models
- Affirmers
- Coaches
- Advisers
- Trainers
- Friends
- "Hand holders"
- Intervenors for process and on techniques and skills.

In Training, the trainer is not the "fixer upper" but the facilitator to enable the family to do their work.

Tuesday Morning

## A Check List for Tuesday

DESIGN TEAM:

1. Are materials prepared?
2. Have the job assignments been made?
3. Has the entire design been practiced?
4. Is the physical set-up appropriate and ready for the design?
5. Have you taken time to get yourself ready?

ALTERNATE TEAM:

1. Is the family group room ready? (furniture - comfort needs - toys - books - decorated)
2. Are your previous areas cleaned up?
3. Are the adult and teen spaces cleaned and set up?
4. Have you designed a data gathering interview? (medical, diet, physical)
5. Have you taken time to get yourself ready?
6. Is the children's reading room set up in the library?

\*\* Designs for events will take place only after the preceeding event and the critique of the event.

++ Critiques will be with both design and alternate teams assisted by the staff.

\*\* Alternate teams participate in events as asked by the design team; participate in critiques; use free time for resources, families, R & R.

++ Staff will continue to operate as before.

## WORK SCHEDULE

|                                                                                                                     |                                                                                    |                                                                                                                          |
|---------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| <u>TUESDAY MORNING</u><br>All teams work<br><u>together up to purpose</u><br><u>Teams 1 &amp; 3</u><br>Design event | <u>TUESDAY AFTERNOON</u><br><u>Design Teams 1 &amp; 3</u><br>Alternate Teams 2 & 4 | <u>TUESDAY EVENING</u><br>Events by 1 & 3<br>and Design for<br><u>Wed AM</u><br><u>Participants</u><br>2 & 4             |
| <u>WEDNESDAY MORNING</u><br><u>Events by 1 &amp; 3</u><br><u>Participants 2 &amp; 4</u>                             | <u>WEDNESDAY AFTERNOON</u><br>Design Teams 2 & 4                                   | <u>WEDNESDAY EVENING</u><br>Events by 2 & 4/<br>Design for Thurs<br><u>AM 2 &amp; 4</u><br><u>Participants 1 &amp; 3</u> |

## WORK SCHEDULE (continued)

|                                                                            |                                                                                      |                                                                                                           |
|----------------------------------------------------------------------------|--------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|
| <hr/> THURSDAY MORNING<br><u>Events 2 &amp; 4</u><br>Participants 1 & 3    | <hr/> THURSDAY AFTERNOON<br><u>Design Teams 1 &amp; 3</u><br>Alternate Teams 2 & 4   | <hr/> THURSDAY EVENING<br>Events 1 & 3 and<br>Design for Fri<br>AM 1 & 3<br><u>Participants 2</u><br>& 4  |
| <hr/> FRIDAY MORNING<br><u>Events y 1 &amp; 3</u><br>Participants 2 & 4    | <hr/> FRIDAY AFTERNOON<br><u>Design Teams 2 &amp; 4</u><br>Alternate Teams 1 & 3     | <hr/> FRIDAY EVENING<br>Events by 2 & 4<br>and Design for<br>Sat AM 2 & 4<br><u>Participants 1</u><br>& 3 |
| <hr/> SATURDAY MORNING<br><u>Events by 2 &amp; 4</u><br>Participants 1 & 3 | <hr/> A critique time with both teams and<br>staff will take place after each event. |                                                                                                           |

### CONTRACTING as a process in Family Development Education

A contract is an outward manifestation of an inner commitment. It is the development of a covenant relationship which thus affects the individual, the family and the cluster. It is usually made with each individual person in the family who will join the cluster group, so the individuals of a family have a commitment to a family learning experience. Family contracts seem to be best when made in the family's home by a leader of the cluster after having gone over parts of the contract with the family. Sometimes family members sign written contracts. Some clusters write a group contract as a part of their first session.

#### A. A contract with family members includes:

1. The purpose or goals of the cluster.
2. When sessions will be held; day of week, time, place. Expectations for attendance. How absences will be handled. Visitors.
3. Who members of the cluster will be.
4. The level of interaction includes sharing, discussion of ideas and participation in experiences set up to promote sharing.
5. Leadership of the cluster will reside in \_\_\_\_\_, whose job will be to serve as facilitator, a resource person, director of some activities and to help the group work in its task.
6. Write out the contract and then share it with the cluster families at the opening session.

#### B. A contract with the family cluster group includes:

1. Sharing of individual expectations with each other.
2. Review of the cluster purpose and goal.
3. It helps if the leaders use their verbal contract with each other as a model for the group. Try "fishbowling."
4. Group disciplines, i.e.
  - What children can and cannot do
  - What adults can and cannot do
  - Where children can and cannot play
  - Will children be treated as adults?
  - Will children be respected and heard?
  - Who takes care of the children? When?
  - Receiving visitors and observers.
5. Meal preparation.
6. Other concerns.
7. How elements of this contract can be changed.
8. The way the group can come to a decision about the contract; i.e. consensus, majority vote, unanimous vote, etc.

- C. A contract is a way of . . .
1. Getting all members "on board."
  2. Developing workable cluster group goals.
  3. Developing a framework for working that assures all ages and all kinds of persons a "place" in the group.
  4. Setting expected guidelines for interacting.
  5. Setting forth a belief system from which we operate - of commitment to one another.
  6. Stating ways change can take place.
- D. A contract (parts of it) must remain open to change when the group so desires. Also, a contract can be re-negotiated in the group as a whole. When someone wants to change their part of the contract it needs to be dealt with in the whole group.

## CHECK SHEET FOR OBSERVATIONS OF FAMILY SESSION

**AFFIRMATION**

- What is done among individuals to affirm each other?
- Who approaches whom?
- Is the approach reciprocated?
- What method is used to affirm?
- Verbal or non-verbal?

## COMMUNICATION

- Who usually begins the communication?
- With whom?
- What types of communication are used?
  - verbal-----words
  - inference
  - non-verbal-----body posture
  - hands
  - head
  - eyes
  - face, etc.

## MEANING

- What kind of meanings are used the most, i.e. manners, morals or reasons for things?
- Are questions reflected back when questions are asked to further the person's thinking?
- Are "straight answers" given when information is sought?
- How are persons listened to?

**POWER**

- What forms of power are used? i.e. economic, control, educational, birth order, discipline, punishment, social, job power, accountability, or responsibility.

## RULES

- What rules seem to be in evidence? Who makes them?
- How are they enforced? Who enforces them?
- Are changes negotiable for present rules?
- When are the times the rules are not visible and under what circumstances?
- When are they most visible?
- When are they most helpful? Not helpful?

## FAMILY INTERACTION WITH OTHERS

- How do members relate to others outside the family?
- Towards the kind of persons that are like the family?
- Towards the kind of persons that are unlike the family?
- Towards what kind of institutions does there seem to be an inclination, i.e. religious, industrial, educational, scouting, Little League, community, etc.

FAMILY INTERACTION WITH EACH OTHER

- How do members relate to each other?
- How do they relate to one member who may not conform -
  - in social relationships
  - in institutional relationships (church, school, etc.)?
  - in peer relationships?
- Generally look at the relationships of the -
  - husband and wife
  - mother to each son
  - mother to each daughter
  - father to each son
  - father to each daughter
  - marriage relationship as a "two some"
  - family relationship as a totality
  - each sibling.



Wednesday

EXPERIENTIAL EDUCATION for families

"Those who do not learn from history are destined to repeat it," is an old saying most of us have heard often. For me, history and life are synonymous and the mark of history/life is change.

So I am always in an experiencing/changing situation from which I must learn and grow.

My learning and yours results from a variety of ways of learning. There is the teacher/tell student model which we get in a classroom, it is a structured situation. That has varying results. The model I learn best from is the experiencing of a situation and guided reflection on the experience - a situational event. That model is a basic part of family education.

Let me pick up on a definition for Experiential Education which we can work with -

A modification of behavior toward change as the result of reflection on natural experiences or training.

Essential here are the modification of behavior as the result of reflection from a variety of situational or structured experiences within the context of a changing life.

We need to remember a tool for analysis here which helps us to reflect on our experiences. Many of us do it almost be second nature, young people need to learn it. Our reflective tool is E -- IAG

EXPERIENCE - anything that happens to us.

IDENTIFYING - what has happened.

ANALYZING - How did I feel? My reaction.

GENERALIZING - What can happen, what do I learn, how can I do it differently next time.

Another perspective of this is DO - LOOK - THINK - LEARN.

We are here for a particular learning situation - family education. Families experience this same "people" learning situation and can be the workshop in which personal learning takes place. We know that families can be constructive, or destructive, supportive or non-supportive, intentional about life learning and unintentional, nurturing or troubled. We know that learning situations are happening in families all the time and success in handling family situations produces people who handle life situations at all levels with understanding and capability.

We know that each family member has input into the family system and each member regardless of ages, exerts power within that system.

The interactions of a family whether it be nuclear (father and mother), single parent, composed of babes in arms to grandparents provide a learning center. In the setting, one learns about relationships - Mom and Dad, parents and kids - loving and caring. One can ask the questions - the why's of thought and action, life can be put into a context. Heritage can be assimilated - where do we come from, where are we going?

Think back on your own family experience and realize how formative it was for you. I remember our dinner table - listening to Mom and Dad talk, being pleased when asked for my opinion or to participate in a decision because I was part of the family - I belonged. My sense of the sweep of the Bible comes from Mom and Dad reading Hurlburt's "Story of the Bible" to my sister and me before bed -- not from my seminary training. Last night I talked with the other staff members about Christmas celebrations and good family remembrances flooded in. Dad and I frequently went down to the Seattle waterfront to "look at the boats," one of my "favoritest" things to do. I was nurtured -- and so were you.

The Christian family does not do anything different from any other family. It does operate from a different base and probably tries harder to reflect the values which are the marks of a Christian. Jesus gathered a "family" together. He taught in parables/stories so that all could understand, he touched and healed, he restored and made men new.

Underlying this teaching and family education is the belief that each individual is unique and has value - from the youngest to the oldest. We are fortunate that God's family, the church, deals with the whole family, the only institution that does!

# FAMILY EDUCATION BIBLIOGRAPHY

- Alternatives 1975; ALTERNATE CELEBRATIONS CATALOGUE  
701 N. Eugene St., Greensboro, NC 27401
- This book provides good ideas for changing special celebrations from merely money-making and spending times.
- Bock, Lois & Working, Miji; HAPPINESS IS A FAMILY TIME TOGETHER  
Fleming H. Revell Co., Old Tappan, N.J., 1975
- This is a beautiful book to help families to share their life with each other. Scripture and prayer are interspersed with each other.
- Cullum, Albert; THE GERANIUM ON THE WINDOW SILL JUST DIED BUT TEACHER YOU WENT RIGHT ON  
Harlin Quist, Inc., 1971
- This is an important book for teachers to read. It brings a realization of the lives of the children so often overlooked when one is busy about "teaching."
- Hopkins, Mary, O.P. CELEBRATING-FAMILY-PRAYER SERVICES  
Paulist Press, New York, Toronto, 1975
- This is a practical guide for family prayers. Special occasions and themes help turn ordinary celebrations into special family times.
- Lessor, Richard; FUZZIES
- This story is enjoyed by young and old alike. It is a beautiful story on sharing and the special gifts that we have.
- Lionni, Leo; FREDERICK
- This is a beautiful story of a mouse, Frederick and how he saved his friends. It is a good story of friendship, sharing of gifts, discipleship, love, etc.
- Lionni, Leo; SWIMMY
- This is the beautiful story of how a group of fish working together to be protected from the big fish. It is a good story for all ages about the sharing that helps all to be strong.

McDermott;

ARROW TO THE SUN  
Viking Press, New York, 1974

This is the story of a boy in search of his father - after knowing the father, he returns to earth to share his love.

Morse, Charles & Ann;

WHOBODY THERE?  
St. Mary College Press, Winona, Minn., 1971

This is an important work. A Whobody is someone you love. It is easy for children to get a message from this book. It shows the importance of Whobodies in our lives.

Paulus, Trina;

HOPE FOR THE FLOWERS  
Newman Press, New York, 1972

This is the beautiful story of two caterpillars and their "journey" to becoming butterflies. This book can be used with children and adults alike. Themes that can be used in connection with this book include discipleship, interpersonal communication, "change" in our lives, following goals, etc.

Satir, Virginia;

MAKING CONTACT  
Celestial Arts, Millbrae, CA, 1976

This is a beautiful book that shows how a person can use all that they have to "make contact" with self and others. The techniques suggested are clear and simple to follow. This should be a help for anyone who wants to "touch" another life.

Satir, Virginia;

PEOPLEMAKING  
Science and Behavior Books, Inc., Palo Alto, CA, 1972.

This book is a good reference for individuals and families to better understand themselves. It has practical guides for facilitating this experience.

Satir, Virginia;

SELF ESTEEM  
Celestial Arts, Millbrae, CA, 1975

This is a beautiful poem about the beauty of being "me". This beautiful poem is also available in poster form.

Silverstein, Shel;

THE GIVING TREE

This story of the tree giving herself completely to the boy is a good study of what it means to really love. In giving herself away, the tree was happy.

Sullivan, Ed;

WALTER FISH

Alba House Communications, Canfield, Ohio,  
1969

This is the story of a fish washed on shore and his search to find someone to help him get back into the water. It is a good look at the many ways we react to the needs of others.

White, E. B.;

CHARLOTTE'S WEB

This story is enjoyed by all ages. It tells the story of selfless love -- food for understanding the pain and joy that is involved in love.

Williams, Margery;

THE VELVETEEN RABBIT

Doubleday and Co., Inc., New York  
(illustrated by William Nicholson)

This is a beautiful story of love. To be real is to be loved -- and sometimes it hurts. This book can be used with children and adults alike.

POST MEETING RESPONSE - INTERNS

NAME: \_\_\_\_\_

1. Were your expectations met/not met?

In what way?

2. What are your opinions about the workshop?

3. What are your learnings about:

a) yourself?

b) family education?

4. What are your suggestions for next year?

5. How did you find out about this workshop?

6. Comments.

POST MEETING RESPONSE - FAMILIES

NAME: \_\_\_\_\_

1. What did you learn?
  - a) About yourself?
  - b) About your family?
2. How will you use what you've learned in your family when you return home?
3. How do you feel about your participation in this workshop?
4. How did you find out about the workshop?
5. Comments.